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METAPHYSICAL MAGAZINE

VOL. II.

JULY, 1895—DECEMBER, 1895

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"As I observe the forces of nature, I find their origin lost in the sphere of mind."

—Duke of Argyll.

The Metaphysical Magazine,

DEVOTED TO

OCCULT, PHILOSOPHIC, AND SCIENTIFIC RESEARCH

EDITORS:

LEANDER EDMUND WHIPPLE.

J. ELIZABETH HOTCHKISS, A.M., Ph.D. J. EMERY McLEAN.

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In the forced attention to the plain sense requirements of material life, the finer and most important of man's faculties, powers, and energies are apt to escape observation the recognition of these finer faculties and of their natural action in every-day life, t social and scholastic channels, we earnestly plead, feeling sure that powers unrealized, a the most part undreamed of, await such recognition of natural law. To this field of a in life, and for the purpose of uniting both phases of existence in one on the basis of the ples of the higher, we are pledged in the work herein undertaken. It is our intention t all such matters from their higher (or metaphysical) side, with the view to bring ou clearly their full ethical value for the permanent benefit of humanity.

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THE

METAPHYSICAL MAGAZINE.

VOL. II. JULY, 1895. No. 1.

THE POWER OF CONCENTRATION.

BY C. STANILAND WAKE.

IT is a trite observation that in union is strength. This fact is illustrated in Æsop's well-known fable of the bundle of twigs, which probably is a reproduction of a much older expression of popular wisdom. The value of union is based on a physical fact which has a deeper significance than that of the simple fastening together of several bodies. These, like the twigs, may be placed side by side, but this position is not the best fitted to give the greatest strength under all conditions. The round column gives a stronger support than a square column of the same diameter, because its particles are more concentrated; that is, they are arranged with reference to a common centre around which they are collected in a series of concentric circles. It is true that a hollow iron pillar is supposed to be at least as strong as a solid one; but in the former case the particles have reference in their arrangement to the centre, and it is on the circular form rather than on the mass of the pillar that its strength depends.

The real principle of strength, therefore, is concentration, the value of which is manifest when we consider its opposite, radiation. This may be illustrated by reference to a beam of light, which, as we know, is composed of a number of colored rays, each having its own special properties, but none having the complete series of properties possessed by the beam of white light formed by the concentrated rays. Newton showed that

the beam of light may be analyzed by prismatic radiation into its constituent rays, the synthesis of which is a process of concentration. The result is more than a simple addition of similar qualities. It is a composition of different qualities, each of which may be possessed in some degree only by one of the rays; thus the white light is endowed with the special qualities of all its component rays, and in the greatest strength, that is, the highest degree of perfection.

What is said here concerning the properties of the colored rays of light and their combination is applicable also to the special senses of the animal organism. It has been noticed that when the organism has been deprived of one of the special senses, the others exhibit an increased activity, as if to make up for the injury to the organism caused by the deprivation. As Dr. Miller very aptly puts it, "when one sense is lost the other senses seem to struggle forward with absolutely headlong haste to act as a kind of crutch to their disabled sister. The deaf child learns to hear with its eyes. The blind child learns to see with its fingers." The remaining senses cannot, however, make up perfectly the loss sustained; but as they all possess the fundamental property of sensibility, they are able to make a very fair semblance of what would have been under normal conditions—just as white light is formed by the combination of only two or three of the color rays, although not with the perfection of property possessed by the white beam containing all the color rays.

Organic sensibility, in order to give the highest result, must have all its avenues of communication with the outside world in perfect condition, and the special senses must be thoroughly co-ordinated. In this case not only will the organism be endowed with the particular function of each of its special senses, but it will obtain the highest benefit from them, as in their union they develop a perfection of sensibility which otherwise could not be attained. This is true also of the organism in its relation to the special organic functions. On the other hand, if any one of these is out of order, that is, not in a normal condition, the whole organism suffers, and disease is the result. The

strength attendant on the healthy activity of the organism as a whole turns to weakness, which if the disease is not arrested may ultimately lead to organic death and dissolution.

Here we have the operation of the radiative principle, which is the opposite of that of concentration, on which depend the strength and perfection of all nature's involuntary processes. The activity of a single sense, or of a single bodily organ, will be attended with some good effect, but this must, under the most favorable circumstances, be very limited in its scope. The best result can be obtained only when all the senses, or the organs, co-operate so that their actions are concentrated and thus become co-ordinated. Nevertheless, the principle of concentration is applicable to each one of them separately; that is, by concentration of effort in one direction any particular sense or organ may be educated so as to exhibit almost abnormal strength or perfection. This accounts for the acuteness of certain senses often exhibited by animals as well as by men. Some of the lower races appear to possess almost telescopic vision, in which respect they agree with various animals, especially birds that take long flights at great altitudes. The sense of smell is developed to a high degree with many animals, especially the carnivora, and also probably with some of the uncultured human races. The New Zealand Maoris, like some other Eastern peoples, use their noses, instead of their lips, in salutations, to inhale the atmosphere of a friend: smelling thus taking the place of kissing. The increase of the strength of a particular organ of the body through continual use, particularly where the muscles are concerned, has often been noted and need not be further mentioned.

In all these instances we have illustrations of the effect of the concentration of effort, *i.e.*, of will, in a particular direction. This concentration may be attended with effects of a different nature, and it probably explains the peculiar mental activity which displays itself, especially in the lowest organic forms, as instinct, which, as shown by Haeckel in treating of the "cell-soul," is exhibited even by plants. The less differentiated is the sensibility, the more perfect, under similar conditions, are

the special senses actually developed; and so also the less differentiated the instinctive nature the more acute are the instincts which become specialized. Senses and instincts are both alike psychical habits of the organism, so firmly fixed as to have become organically intuitive. Consciousness, as distinguished from sensibility, is the condition attendant on volition or choice, and is a focal concentration of attention on a particular object. But by repetition of such concentration consciousness gives place to habit, which may be regarded as unconscious (instinctive) volition, or, as it might be termed, volitional sensibility. The more unconscious the action the more perfectly adjusted to the desired end will it usually be, and the more closely will the habit approach to the perfection of the general sensibility, of which it is a concentrated expression.

We may suppose that the fewer the special instincts or senses the more acute will be those that are developed, owing to the sensibility being restricted to fewer avenues of attention, and having greater concentration at those particular points. If, therefore, there is only one such avenue, or if the sensibility can be concentrated at will in any direction required by the conditions of the organic environment, we may expect to find that its efficacy is greater than it would otherwise be. From this point of view, the special organs of sense must be considered limitations of the psychical powers of the organism, but they are limitations designed to enable it to acquire a knowledge of its physical surroundings which without them it could not have attained. The physical knowledge thus acquired is gained at the expense of the general sensibility of the organism, but it is the process of education provided by nature, and is attended with the development of faculties which would otherwise necessarily remain latent.

Nevertheless, it is not impossible that the psychic factor of the organism may be able unconsciously to obtain a knowledge of psychic and other facts through the general sensibility, that is, without the use of the special senses. There are certain phenomena, such as telepathy and clairvoyance, which would seem to require the exercise of such a faculty. Probably this

depends on the possession by the organism, first, of the power of receiving impressions from abroad without the intervention of the sensory apparatus, and secondly, of the power so to concentrate its sensibility, unconsciously we must suppose, that it can either send out to a distance, so to speak, psychical feelers, answering to the pseudopodia of the amœba, or set up a kind of vortex motion so as to draw to itself psychic influences from a distance. It may be that the seat of concentration is really in the brain, which then acts by centres different from those which are employed in the ordinary thinking process.

That by mental concentration the mind acquires, if not fresh faculties, yet a fresh field of view, as if the consciousness were focalized inward instead of outward, has long been known, particularly to Eastern philosophy. Mr. Spence Hardy's "Legends and Theories of the Buddhists" contains a curious chapter on mystic rites, in which we read that there are certain powers, supposed to be possessed by Hindu Rishis and Rabats, which they could exercise at will. There are other endowments which are connected with the exercise of certain prescribed ascetic rites. The principal of these rites is that of *dhyána*, the process of profound meditation in which Gautama was engaged when he attained the Nirvana of Buddhahood. Mr. Hardy tells us that the priest who thus meditates attains first to rejoicing, in which "he is refreshed in body, he has comfort, and his mind is composed." In the second *dhyána*, "the priest has put away and overcome reasoning and investigation, and attained to clearness and fixedness of thought, so that his mind is concentrated on one object, and has rejoicing and gladness." In the third *dhyána*, there is tranquillity, which is diffused through every part of the body. In the fourth *dhyána*, reason, investigation, joy and sorrow are overcome, and the priest attains to "freedom from attachment to sensuous objects, and has purity and enlightenment of mind."

He who practised the four *dhyánas* aright had thus acquired the full power of *vidhi*, which is thus exercised: (1) Being one, he multiplies himself and becomes many; being many, he individualizes himself and becomes one; he makes himself visible

or invisible at will, etc. (2) By the possession of divine ears, he can distinguish the sounds made by men and *Devas*, that are not audible to others, whether near or distant. (3) By directing his mind to the thoughts of others, he can know the mind of all beings. (4) By directing his mind to the remembrance of former births, he sees one, two, a hundred, a thousand, ten thousand, and many *kalpas* of existence. He acquires, moreover, divine vision, by which he sees sentient beings, as they pass from one state of existence to another; also divine knowledge, by which he knows the cause, the cessation, and the cause of cessation of sorrow, evil, etc.; also the knowledge that he has overcome the repetition of existence.

Much the same end was supposed to be attained by the *Yajna*, or Sacrifice of Brahmanism. The *Yajna* was regarded as a means for obtaining power over the visible and the invisible worlds, visible and invisible beings, and animate and inanimate objects. Taken as a whole, it was conceived, says Dr. Haug, as a kind of machinery by which one may ascend to heaven. It is supposed to have always existed, and "to extend, when unrolled, from the Abavanêya, or sacrificial fire, into which all oblations are thrown, to heaven, forming thus a bridge or ladder, by means of which the sacrificer can communicate with the world of gods and spirits, and even ascend, when alive, to their abodes." The *Yajna* is so potent an instrument that the creation of the world was thought to be the effect of a sacrifice performed by the Supreme Being. But its efficacy depends on the mode in which the sacrifice is performed, and if the *rupa*, or form, is vitiated the whole sacrifice is lost. Hence it is necessary to have at a sacrifice the Hotri priests, who alone are masters of the "sacred word," the effect of which depends mainly on the form in which it is uttered. Here we see the power of concentration; for the essential part of the sacrifice is the sacred word, and the word is a concentrated expression of the thought.

The ascription of magical power to sacred words was anciently universal throughout the East. It was known to the Egyptians, who, according to Maury, employed certain sacramental formulas "to constrain the divinities to obey their de-

sires, to manifest themselves to their eyes. Called by his true name, the god could not resist the effect of the evocation." So also with the ancient Babylonians, one of whose cosmic myths relates how, by the utterance of the secret names of the gods, the goddess Ishtar was delivered from Hades. Owing to its sacred character, the real name of the Hebrew God was never pronounced, and its true sound is supposed to be now unknown. The notion that the utterance of the name of a person possesses some magical influence is still widely spread among uncultured peoples. It would seem to be regarded much in the same light as the taking of a person's likeness. This is looked upon as part of the person himself, and so the name is identified with the individual, and becomes a verbal expression of his special characteristics. It is thus a concentration of the attributes of the individual, particularly those which are occult, and the use of the name, therefore, gives the same influence over the individual as he himself can exercise over others.

But knowledge of the name was not really necessary to be able to control even the gods themselves. This could be effected by a mere effort of will, a power which was attained by the performance of certain ascetic rites which required great concentration of thought and purpose. The exercise of this will-power has always been an important feature in black magic or witchcraft, and its secret lies in the nature of the will itself. The will is the effective element of the psychic principle, the volitional expression of its disposition at a particular time. It is thus the concentration of the thought for the accomplishment of a special aim, and the thought may be embodied in action or in word, or the will may rely for its efficacy on purely psychic influence. The development of the power of the will, to a much greater degree than is usually supposed to be possible, accounts for many of the phenomena not only of magic but of hypnotism. The suggestion which forms the basis of the control of the hypnotist over his patient is really volitional, and not suggestive in the ordinary sense of the term.

That the will can be exercised at a distance has been fully established, although how it operates in such a case is still a

mystery. Probably the mind is able to put the ethereal medium in vibration and thus convey its commands; as though the electric current could be transmitted to a predetermined point without a wire or other special conductor. In either case great initial concentration would be requisite. A remarkable instance of such volitional power is related by a Catholic missionary of an Indian chief, who engaged in a contest of wills with a native sorcerer or medicine-man. After a long struggle the chief overcame the will of the sorcerer and commanded him to die, which the sorcerer did forthwith. The same chief, to convince the missionary of the reality of his power, killed a goat at a distance by the mere exercise of will. The missionary himself saw the goat fall, and he afterward ate of its flesh, which was not at all affected by the strange mode of its death. In these cases there was a known objective point toward which the effort of will could be directed, whereas in hypnotic suggestion at a distance, although the object is in mind, the locality in which the object is at the time is not necessarily known. We must suppose, therefore, that the mind of the hypnotist is in such *rapport* with the mind of his patient, that the psychic influence is concentrated unconsciously at the point where the patient then happens to be.

That any person having great strength of will may so concentrate it as to influence others is unquestionable. Everything in nature is a centre of force, and this must be true, therefore, of the animal organism, and particularly of its governing organ the brain. The activity of the brain is attended with the development of energy, which appears as thought, and the energy must be the greater the more intense or concentrated the thought. This may be expressed in spoken or written words, but if not it may be one of the influences which the organism, as a wonderful embodiment of organic forces, is constantly radiating. These influences are so subtle that they are not readily cognizable. If thought cannot, when unexpressed, transmit vibration beyond the organism, the molecular vibrations of the brain which attend it may themselves be able to affect the external ether, and thus thoughts be communicated from

mind to mind. We know, however, that the mind can affect the physical body, modifying its conditions and functional activities; and we have here an explanation of mind cure under its various phases.

There is no apparent reason why the mind should not be able to receive and interpret the etheric vibrations caused directly or indirectly by thought, just as easily as it does the subtle undulations of light; in which case, as thought is a spiritual activity, as opposed to a mere physical activity, every human being may be regarded as a centre from which emanates influence for spiritual good or evil, without reference to any particular conduct. With the concentration of thought this influence becomes intensified, awakening in other minds corresponding thoughts, which may there find response, as the vibration of one wire arouses into active vibration another wire in sympathy with it. The human organism is an instrument ever ready to respond to external influences, and this is true no less of the psychical principle than of the body itself, and true perhaps in a still greater degree of that mysterious something called the mind, which bears the impress of the experiences of life, with all its joys and sorrows, hopes and fears. We all thus speak to our fellows, unconsciously it may be, but in tones whose vibrations reach the soul, giving rise to thoughts which come we know not whither, and which aid us, if we are sympathetically disposed toward them, to realize ideals that without them might have faded away like a passing dream. Thought energy gives rise in the receptive mind to a condition of concentration similar to that from which it sprang, insuring the modification of the disposition which the new ideal requires, with a consonant affection of the volitional principle. Concentration is thus the principle of force that stands in opposition to the principle of radiation, which by itself is expressive of weakness. In combination, however, they insure the progress from chaos to cosmos, in which both physical and psychical evolution consists, throughout the microcosmos no less than the macrocosmos, *i.e.*, alike in man and the Infinite Universe of which he is the finite expression.

THE MESSAGE OF INDIA.

BY CHARLES JOHNSTON, M.R.A.S.

"In the highest golden veil is the stainless, partless Eternal, the pure, the Light of lights, whom the Self-knowers know.

"The sun shines not there, nor moon and star, nor these lightnings, nor fire like this; after that Shining, all shines; from the shining of that, all this draws its light."—*Mundaka Upanishad.*

TWO generations ago the foremost thinker of the time declared that the supreme advantage this age of ours possessed over all other ages of the Western world was in gaining access to the ideal of ancient India. In the gradual destruction of old faiths, in the visible fruitlessness of newer knowledge, all hearts are now turning toward this ancient Indian ideal, with awakening hope that here, perhaps, we may find the light, a guiding ray in our darkness, a new hope for human life.

The secret of the Indian ideal is extremely simple, so simple that it may be expressed in a single phrase—the realizing of the Self. The Self is the pure Eternal, the Light of lights; the Self is in the heart of every creature; realize the Self in the heart, and grow gradually one with the Supreme Self, the pure Eternal.

First, the beginning of the way. In an age like this, when all old ideals are failing; when the heaven we had painted for ourselves is torn to shreds; when, outwardly as well as inwardly, all is unrest, insufficiency, frustrated hope, dissatisfaction; when all men are crying, with the utmost sincerity of the heart —Who will show us any good?—in an age like this, we are all at the beginning of the way. Not until all outward things are breaking up around us; not until everything seems unstable, fugitive, uncertain, infirm, and hopeless; not until our darkness

is complete, can we begin to see the inner Light which is to light us along the way of the Self to the Eternal.

The same spirit is manifested in another way. Instead of failure, weakness, infirmity, we find in life the success of every effort, the fullest attainment of every wish, the ready gratification of every desire, and with all this—weariness: the sense that, though we have gained every means of happiness proposed to ourselves, happiness itself has skilfully evaded our hold and faded away. Out of this satiate weariness, this darkness in full sunlight, again we may find the beginning of the way. For the beginning of the way is the finding in life of a new quality, a new element, a new power, which is gradually to grow and expand, and, in the end, introduce us to a new life altogether. And it is the awakening to this new life that forms the Indian ideal. Just because of its very newness the description of this element of life is extremely difficult. We can only indicate it by similes, by likenesses drawn from the old life with which we are familiar.

The oldest simile is the voice of conscience—the God-like voice that opposes me, even in little things, if I am about to do anything not right. Then, again, it is the law within, warring against the law of our members. Or, it is our divinity, brooding over us, as a master over a slave, a presence that is not to be put by. Or, again, it is the higher will that sent us, revealing itself in our hearts and minds. Or, it is that which is higher than love of happiness, whereby a man can do without happiness, and instead thereof find blessedness. Or, it is the power within us, not ourselves, that makes for righteousness. Or, again, the gleam across the mind from within, more to be regarded than the firmament of bards and sages. Or—the dim star that burns within.

Every one of these statements of the same reality is a simile, a picture; it is a power, a light, a star, a voice. It is a new reality, making itself seen or felt or heard in the depth and background of our consciousness; a reality that at once comes into contrast and opposition with the outward world, and sets itself against the habitual life of our habitual selves. And in reality,

if we rightly understand this contrast and opposition between the new reality and the life of our habitual selves; if we rightly grasp the reality of this conscience, this power within us—not ourselves—that makes for righteousness, we shall find in it the explanation and cause of that sense of hopelessness and weariness that leads to the beginning of the way. For it is the dawning consciousness of this new reality, even before it is consciously recognized, that makes us feel the unprofitableness of our old habitual life, of our old habitual selves. It was the unveiling of this consciousness, this conscience within, that made *one* feel himself the chief of sinners. Not that he had in reality more sin than others, but that he had caught a glimpse of the reality of righteousness, and that, in comparison with the shining reality, the old life of the old self could not but appear altogether unprofitable. It is the sense of rising divinity that brings the conviction of fallen humanity.

The beginning of the way, therefore, is conscience; it is the power within us, not ourselves, that makes for righteousness; or, as the Indian teachers called it, it is the inner sense of the trueness of things that leads one to choose the better rather than the dearer, and to turn back from dearly loved desires.

When, at the beginning of the way, this new reality has dawned in the background of our consciousness, there are two ways open to us. We may either drink for a while at this spring of living water, and then, refreshed and full of vigor, fall back once more into the life of our habitual selves; or we may once for all *throw ourselves on the side of this new reality, and* DETERMINE TO ABIDE BY IT TO THE END. If we follow the former course, we shall find for a while a new happiness in outward things; a happiness, however, that grows steadily less and less, till at last it becomes altogether bitterness and pain. Then, perhaps, through the excellent and thorough teaching of experience, we shall come to believe that we made a mistake in turning back to that habitual life; we shall come to believe that our true interest lies not in the outward life, but in the new reality; in conscience; in the power that makes for righteousness; in the brooding divinity who opposes us, even in little

things, if we are about to act not rightly. This falling back and new learning may last for ages, but, some time or other, it must come to an end; then we shall be ready to follow the better way, to throw ourselves with heart and soul on the side of the new reality in our hearts, determined to abide by it to the end.

Thus the teaching of the Indian ideal, as to the beginning of the way, is based on conscience—a primitive reality of life that may be verified by every man, that has been verified by every man, at one period or another of his life. The advancing on the way is also a primitive reality that must be individually verified.

This finding of the beginning of the way in a new inward reality—in conscience—is common to religion in every phase, and is the starting-point of all religions. If the Indian ideal simply shared this primitive vital truth with other religions, it would form one among many unveilings of the truth, affording a sufficient rule of conduct and an adequate guide in life and death; nevertheless it is a guide that did very little to satisfy the restless inquiries of mind, and which these inquiries might obscure and confuse.

But the special value of the Indian ideal, of the message of India, is that, having gone thus far with other religions as unveilings of the true, it takes one step further and furnishes a solution altogether satisfying to mental inquiries, which sets the confusion of the mind finally at rest.

Other religions, recognizing the primitive reality of conscience, and basing themselves on this power within, have sought to give some explanation of it, that should as far as possible satisfy the inquiries of the mind, while remaining true to the primitive, verifiable experience of conscience itself. Generally they have said that this voice within, opposing us if we are about to act not rightly, is the voice of the Deity, who thereby guides our lives to his own ends, and to whom, as being the Deity, and for no other reason, our complete obedience is due. Moreover, they have tried to paint the Deity in such colors as to produce a warm emotion of gratitude and adoration, an emo-

tion that shall make obedience a willing service and not an unwilling servitude. They have drawn their colors from the devotion of a mother to her offspring, from the love of a father for his children.

In general, it has been this warm coloring, given to the explanation of conscience, which defines religions in their distinctive character and power. If recognition of the power within, and obedience thereto, be morality, then morality touched with emotion is religion. Then the great teachers of religion were not those who merely discerned and declared the reality of conscience, since this reality can be verified, and is a constant element of individual experience; but they were those who found for this reality a new expression and explanation, who touched it with a warm emotion that made obedience a glad service, and not a compulsory servitude.

Of these expressions, not many need be cited. One teacher would say that the verifiable reality of conscience is the power of the Eternal; another, most eloquent, that it is the will of the Father in heaven; yet another, that it is the mandate of the higher Power that sent us into the world. And these expressions and explanations, according to their power, furnished a sanction for morality, for obedience to the power within. But the breaking up of old faiths, that is so manifestly going on around us and is so characteristic of this age, is a visible proof that it is becoming more and more difficult to accept these expressions and explanations, and to find in them a sanction for morality.

In the obscurity and confusion to which the inquiries of the mind have been led by the visible inadequacy of these outward expressions and explanations of religion, there has been great danger that the primitive basis of these expressions would also become obscured—that the verifiable fact of conscience should be lost sight of, or hidden, as well. So evident is this danger that one of the most eloquent teachers of religion to-day has declared, openly and explicitly, that the reality of religion and the inquiries of the mind are altogether irreconcilable; that we must give up our sciences and philosophies altogether; that

the one course open to us is absolute renunciation of our personalities, and absolute obedience to the Will that sent us into the world.

Although this declaration contains one side, and perhaps the most important side, of the truth—the full recognition of the reality of conscience—there seems very little probability that it will be acceptable; or that it is at all possible for us, at this stage of thought, to discard our philosophies and sciences in favor of what must be called a blind obedience and blind faith in the Power that sent us here.

If this last and highest expression of our old faiths proves inadequate as a sanction of morality, unacceptable to the inquiries of mind, our only hope lies in a new ideal that shall go far enough beyond the old expressions of faith to satisfy the mind, while not losing sight of the primitive reality of conscience, which is absolutely essential to morality and religion and their only true basis. And it would seem that such an ideal, satisfactory to the mind, while based on the reality of conscience, can be found perhaps only in the ideal of ancient India.

The Indian ideal teaches that the power within that makes for righteousness is only in one sense *not ourselves*, while in a higher and better sense it *is* ourselves; that the voice of conscience is the voice of the higher Self in every man; that the God-like voice that seems to oppose that which is done not rightly is the voice of a more divine and enduring Self, that stands above and behind the habitual self, and guides that which it rules for its diviner and more enduring ends.

If we once grasp this idea of the higher Self above and behind the habitual self, then the great difficulty that stood in the way of the old expressions of religion is cleared away completely. This great difficulty, that made the old expressions of religion unacceptable even to those who would most willingly have accepted them, is the existence of pain, of sorrow, of suffering. It is the constant presence of these that makes it so nearly impossible for us to admit that our life is the expression of a higher Power, not ourselves; that it is the expression of the

will of the Father in heaven. Quite involuntarily the question comes back to us whether all this suffering and sorrow that so perpetually beset us can possibly be the outcome of the will of a *Father;* and it is this question, in one form or another, that makes the restless inquiry of our minds, owing to which we are unable, even with the best possible will, to retain the old faiths with their expressions and explanations of life.

The sorrow and suffering so perpetually attendant upon life spring from two causes—the contests with the outward world, and the contests with other men; or, in other words, they spring from our failure to satisfy the demands of our habitual selves for enjoyment and for self-assertion. Now, if we rightly grasp the idea of the higher Self, we shall be able to understand not only the existence of sorrow and suffering, but also why sorrow and suffering should proceed exactly from these two causes, and from no others.

First, let us consider the sorrow and suffering arising from our contests with the outward world, in the failure to satisfy our desire for enjoyment. Rightly understood, this contest and desire spring from the imperative demand of our nature to find a stable condition in which we can repose and find security. If the habitual self is not the real Self; if the real Self, with its own divine and enduring life, stands behind the habitual self, then it is clearly impossible that the demand of our nature can be fulfilled by our habitual self finding a resting-place, security, and repose in the outward world. For not only does the perpetual changefulness of the outward world render it altogether impossible to be a firm resting-place; but to render permanent such a repose of the habitual self would defeat the real demands of our nature, which is the realizing of the true Self.

It is exactly the same with the second cause of sorrow and suffering—the contest between our habitual selves and those of other men. The cessation of this cause of sorrow would mean the permanent victory of our habitual selves, thus becoming fixed in their present state of inferiority and limitation; and this would render impossible the gradual expansion into the divine and enduring life of the real Self. Therefore, in all our

contests for the well-being of our habitual selves — contests against our own outward selves, and contests against the outer selves of others — we are necessarily foredoomed to defeat, whether it be the defeat of hopelessness or that of satiate weariness.

This defeat is necessary and salutary, because the fixing of our outer selves in the outer world would mean the deprivation of our inner selves; because the permanent repose and complacency of the lower would bar the way to its expansion into the higher. If this be true, we shall expect to find two fixed, unalterable rules in life; two laws of being, with absolutely no exceptions. We shall expect to find that the nature of life is such that any permanent well-being of our personalities is impossible; that any lasting complacency of our lower selves, through repose in outward things, is absolutely prohibited by the nature of life.

If we once realize the nature of the higher Self, and see that becoming one with the higher Self is the end and destiny of the lower self, we shall be able to accept these salutary teachers, and to understand their purpose; we shall understand to what end moth and rust corrupt, and to what end thieves break through and steal. It is to the end that our habitual selves may find no complacency and repose in outward things, for the destiny of our habitual selves is a better one.

This one law is therefore fixed and unalterable in life—a law, moreover, that we verify day by day—that there is no repose and complacency for us in outward things, but that every outward standing-ground perpetually breaks away. The second unalterable law is this: There is no lasting well-being for our personalities through self-assertion, through victory over other personalities. Hate brings fear, and fear brings torment. There is no pain like hate. This assertion of our personalities is selfishness, bitter as ashes in the mouth; or it is vanity, perpetually open to wounds, perpetually feeling all wounds, even the slightest.

There is no fixed complacency for our personalities in outward things, and there is no happiness in self-assertion against

other personalities. These are two unaltering laws, perpetually verified by common experience. Thus in our contest with outer things and with all personalities we are foredoomed to defeat by the necessity of nature. The first defeat is our admonition to go onward; the second is our admonition to find unity. The defeat of self-assertion is more significant than that of the search for repose: because the other personalities we contend against are nearer to us, and more significant for us, than impersonal outward things. We shall learn the significance of both defeats, if we watch their reaction upon ourselves.

In the defeat of our attempt to find repose in outward things, when we recognize it and admit it, we shall find the truth that is opposed to it; we shall find the possibility of repose in our own deeper being, in the higher Self, a resting-place that is our very Self, and which is never affected by change. We shall come to a gradual realization of the Self that is neither born nor dies; that puts on new vesture as a man puts on new garments; the Self that fire burns not, nor water destroys, nor sword cuts, nor hot winds parch; the Self that is undying, fearless, free, whose own nature is Being, Consciousness, Bliss;—Being, that stands firm through all time, past, present, and future; Consciousness, that is the essence of all knowing; Bliss, that is the essence of all joy.* This is the significance of the first law; the significance of the second is higher still.

If we find that there is no permanent victory for our personalities; that selfishness and vanity are not happiness, but quite other than happiness; that hate brings fear, and fear brings torment; that there is no pain like hate—if we see these things and wisely understand them, we shall recognize that the fault lies in our personalities themselves; that they do not contain the possibility of happiness, that these in opposition to other selves are in opposition to our real selves. Then, as every wise man recognizing a thing to be a bar and hindrance will withdraw from it and turn away, so we shall turn away from these opposing personalities of ours as things not worth

* In the perfect security of this conscious realization lies the banishing of pain; in its wholeness dwells the health of the nation.—Ed.

retaining; we shall renounce the self-assertion of hate with its torment, and find within us, already expanded, the opposite of hate—the perfect love that casteth out fear.

With the knowledge of the higher Self, the divine and enduring Self within us, will come the knowledge that the other personalities are not shut out from that higher Self, but rather have a part in it, in fullest sympathy and unison.* With each clear attainment of that higher Self will come the insight that there is yet a higher, a still more real Self, for the realizing of the Self is a path whose growth and splendor have no limit. And with each recognition of the higher divinity of the true Self will come a fuller recognition of the part in it possessed by the other selves—till unison becomes union, and union at last becomes perfect unity. Then the last word of the Indian ideal will be spoken: the free, fearless, eternal Self is not alone my own most real Self, but the most real Self of all beings; in the Self they and I are one. The Supreme Self is the Self of all beings—the partless, secondless Eternal.

This teaching of the higher Self, that is, the path to the Supreme Self, to the Eternal, is not a thing for the mind alone, though it is altogether satisfying. It is a thing for daily life, for the verifiable, hourly experience of everyone; for this perpetually present voice of the higher Self is a perpetually presented beginning of the way. If it be not heeded, if it be not accepted, then must follow the ancient and efficacious teachings of unalterable law: no repose in outward things; no complacency for our personalities; the sanative teachings of sickness, and the irresistible counsel of death. If a man will not learn the one side of the law of life, he will find it hard to escape the teaching of the other.

Thus in the ideal of India there is a beginning of the way, perpetually verified; an understanding of the primal reality, conscience; satisfaction to the mind and heart; a perfect sanction of the two great demands of morality—the renunciation of sensuality and of selfishness. Moreover, it is readily compre-

* The right conception of this fundamental truth contains the pure potentiality of the healing action.—ED.

hended, for it is the ideal of the higher Self, the path to the Supreme Self, to the Eternal, a confirmation of the strong intuition of perfect charity—of love that casts out fear. These other personalities, in being my other self, have an equal part with me in the Supreme Self—each of which is after all no part but the whole—a perfect oneness with the infinite Eternal.

Therefore, he who perceives Self in all beings, and all beings in Self, thenceforward sorrows no more; untying the knot of the heart, he enters into the Self; he becomes immortal, and makes real his oneness with the Eternal.

THE LAW OF LIFE.

BY MARGARET B. PEEKE.

MORE than three thousand years ago, Hermes Trismegistus declared:

"None of our thoughts can approach to a knowledge of God, neither can any language define Him. That which is incorporeal, invisible, without form, cannot be perceived by our senses; that which is eternal cannot be measured by time; hence God is ineffable. The elect may perceive a little of the radiance of his perfection, but they can never find words to translate into vulgar language the vision that fills them with trepidation."

Read the words of Paul, an initiate:

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit. . . . The things of God knoweth no man, but the Spirit of God."—I. COR. ii., 9, 10, 11.

"I will come to visions and revelations of the Lord. I knew a man in Christ above fourteen years ago (whether in the body, I cannot tell; or whether out of the body, I cannot tell; God knoweth); such an one caught up to the third heaven . . . and heard unspeakable words, which it is not lawful for a man to utter."—II. COR. xii., 1, 2, 4.

If to such as Paul and Hermes comes the indescribable vision of only the outermost radiance, how can ordinary mortals hope for clearer vision, or vision of any kind? In the words of the great Persian poet and philosopher, all can say:

"There was the Door to which I found no key;
There was the Veil through which I could not see.
Some little talk awhile of Me and Thee
There was, and then no more of Thee and Me."

All hearts must come to this direful pessimistic strain who look to the knowledge of sense; but that the gloom is but a

seeming we know from the challenge of the same great writer, when he sings:

> "Why, if the soul can fling the dust aside,
> And naked on the air of heaven ride,
> Wer't not a shame, wer't not a shame for him,
> In this clay carcass, crippled to abide?"

In all these testimonies of the glorious vision we find a stronger corroboration than mere words could give, in the very fact that no flight of imagination, no language of mortal, can give an idea of what has been experienced. Among mystics, both ancient and modern, these experiences are called the soul's first *true* initiation, wherein the world of time and sense has been obliterated and a new world revealed, belonging to man's eternal and spiritual nature; but whether taken thus, or as a fact belonging to the transcendental entirely, without reference to the spiritual, the fact remains that there has been a conscious knowledge of God given to a chosen few throughout the ages; and the question comes—Is this experience possible to the human race; and shall I, too, in any sense realize it for myself?

To the earnest student, following the world's unfoldment and watching the progress of the human ego along its devious wanderings, the truth must surely come that a consciousness of God marks a period of growth in the soul as surely as fruit upon the vine proves its age and strength. That because only a few of all earth's millions have had this revelation is no sign that every one could not have had it if he or she had been of maturer nature; nor that the day is not near when the entire race shall advance in stages of consciousness, where these experiences shall be as universal as sense-perceptions are to-day. It is a law that can never be set aside, because it is in the very nature of Being, that ripeness must precede the bearing of fruit. Only when man has attained this stage can he hope to know God; and here the question arises, When will be man's ripening time on earth?

To see clearly how Nature's laws operate we must study the processes in plant and tree. True Rosicrucian cult always

finds the lesson written on Nature's page. "Consider the lilies *how* they grow" is our lesson to-day as when Jesus of Nazareth taught the multitudes from Nature's book. In the growth of a chestnut, what is our law of judging of its ripeness? Not by the prickly husk, for that seems perfect when the kernel is scarcely formed. Not by the shell, for that has reached its perfection when the nut within is still unripe. We must look to the perfection of the nut alone for a knowledge of its condition. So with man: it is neither physical strength nor intellectual attainment that marks his ripeness, but the development of the true interior, that seeks the Light as the kernel seeks the sun.

Through the six thousand years of biblical record we can see the husk, the shell, and inner self of man, in plainly marked successive stages: from the time when God was dimly seen, through gross material eyes, as a Being to fear and obey; a Being who could command his children to cut off, root and branch, those who could not see him in his world; a Being swift to punish, slow to love; a Being who could say that kings should be deprived of thumbs and great toes—yet a Being that, more clearly seen in David's time, was worshipped and adored as merciful, slow to anger, and full of watchful love. Even this was but a shadow of his outline, as revealed by Jesus of Nazareth when he called him "Our Father." Has the Centre of the Universe changed? Is It not the same yesterday, to-day, and forever? Where is this change of vision, and when can man hope to find *true* realization of Spirit and Spirit-working?

Higher knowledge must always be a relative knowledge, an approximation toward that which can never be fully known. It is the child trying to understand the parent, and yearly coming to clearer vision, but never into *exact* and full comprehension of that which even in a finite way must ever escape and transcend its powers. We, as children of God, can only hope to see the outermost manifestations of his power; but, thus seeing, we shall be satisfied, for we shall then awake in his likeness.

If man, in his triune nature of body, soul, and spirit, is a ray from the infinite Sun sent forth into material darkness, it must needs be that, as he awakens from the outer to the inner, he must feel the drawing of his spirit-nature toward God, his Father-Mother. It was impossible for a race, so buried in material darkness that it scarcely knew its own powers, to reach out after a realm that belongs entirely to a higher consciousness. A being scarcely having attained self-consciousness could not know universal consciousness. Only when the spirit-germ belonging to the Universal was awakened could this be experienced.

"Keep ever in mind the Subject, the Object, and the Cause," says a Sanskrit writer; "learn to know the Knower." When man knows the Knower, the thing known, and the Cause of the knowing, he has come to that radiant border-land where the rays of the *Ineffable* blind his eyes to all lesser beings. He has stepped from a world of sense to one of perception, through feeling. He has passed the first initiation—of which no soul can speak—referred to by Paul.

Life-force, Spirit, and Mind are interchangeable terms used to denote that ethereal, invisible something that so infuses itself into living organisms as to be absolutely unrecognizable except in its results. When the apparently dead tree puts forth new leaves and branches; when the wounded bird or beast becomes healed; when even man shows a light in the eye and a radiance on the cheek not there before—we know that this Power has done the work. And, strange to say, the insensate tree and dumb beast know the secret of attracting this force far better than a Huxley or a Tyndall, for through all nature the rule is, instinct and intuition can receive help when intellect and knowledge fail. Instinct and intuition yearn, and yearning is feeling. Intellect is not feeling, hence intellect cannot yearn. As the ancient mystics taught: "If thou wouldst know the secret of *life*, learn to know how a blade of grass is born from cold, dry earth." This was true wisdom. Kingdoms might pass and continents be removed, but wisdom abideth through all changes, for "Wisdom hath builded her house, she hath

hewn out her seven pillars." She said: "I was set up from everlasting, from the beginning, or ever earth was. Before the mountains were settled, before the hills was I brought forth." Thus was the law of life established, and only the truly wise can understand.

From the first ray of light sent out into the dark abyss, vibration was established as a universal force working through darkness. As light was motion, so motion generated vibration, and from unity to complexity these two have been the agents throughout all worlds. If the rate of vibration is increased by the rapidity of the motion, and from gross to fine all gradations are according to this law, it seems very natural to realize that the coarser and more sluggish vibrations must belong to the physical and material realm. To rise to the intellectual and spiritual is but to increase the rate of vibration. What can do this? Desire only. Man could never, by outward pressure, have been driven from mere animal existence to intellectual life. Desire from within alone could do the work. Even at this day we find it impossible for a child to be forced to study, unless the *desire* is first created. To know how to increase desire, or rather to carry desire from lower to higher, is but to know the secret of increasing vibrations. On this hangs all power of healing, of prophesying—of knowing God.

Whatever the germ that hungers for life; whatever the organism that longs to be filled; whatever the nature craving food—whenever the intensity of desire raises the vibrations to the highest pitch, the supply always comes, regulated by the environment of the seeker and its plane of desire. The parched oak on a barren cliff, languishing for life, must struggle in leaf and root (as the oak in a fertile valley knows nothing of) because its conditions are adverse; but in the struggle, and by overcoming, it gains a strength that adds to its tissues and broadens its girth until it stands *king*. Could it have spoken in audible tones it would have said to every leaf: "Quiver, O leaves, at your greatest speed, and draw from the storehouse of Nature the breath of life!" And to the roots it would have said: "Stretch out, O roots, to your outermost limit, that ye may

drink from the water of life that is waiting for you beyond the obstacles that fetter you!"

With the oak there is no division of purpose. Its eye is single; therefore its whole body is full of life. But with the human how different! *Self* lies behind the longing. Only in sorrow does it quiver with desire; only in anguish does it reach out for life; only in adversity does it long for God, hoping to find something to comfort *self*. It is not love that yearns for love's sake only; it is human desire crying out for something that will bring joy for the yearning. It is the soul turning away from objects of sense, that have brought nothing but disappointment, and saying: "Surely, if I turn to the spirit, I must receive." When the desire fails to bring light, and joy, and peace, the soul cries out in despair, "There is no God!" When the child cries for its mother, it reasons not, nor has a thought of reward. It *loves* for love's sake only. When the mother gives her years, her thought, and her life to the care of the child she loves, no thought has she of a future time when that love will be repaid. She loves, and could do no other than serve. Love, that sets every heart-string quivering; Love, that blinds the eyes to all earthly good; Love, that cries day and night for Light and Life—this is the Love that conquers and brings the soul to its own, by the law of all vibratory action. Paul the initiate said: "Though I give my body to be burned, though I speak with divers tongues and understand all mysteries, it profiteth nothing if love be not there."

All *desires* fail of accomplishment, but the heart's desire for God never fails to bring to pass.* We must love him because we are only at peace when united to him. We must seek him because there is none other. We must cry to him because we long for his voice alone. But no thought of return must enter our minds; no desire for health, or happiness, or knowledge, or even that by knowing him we can help others. All this is barter. It is buying with a price; and the wisdom which is from

* Desire has for its object only the lower plane of existence. That which tends toward the higher is not desire, but aspiration.—ED.

above is "without money and without price." When this desire is awakened in the heart, the Light is born, never to go out. This Light will shine brighter and brighter to the perfect day.

Having discovered the secret of attaining, we must now learn the process of assimilation and progression. This is always from the universal to the individual, returning to the universal. At the moment of intense, unselfish longing, we have risen to a realm of finer vibrations, and a connection has been established between the Cause and the individual soul. The bosom of the infinite Father-Mother has received its child, and a new life has been breathed into the soul's centre. From that moment it receives according to its desires, and the spirit of life, which up to that moment had belonged to the universal All, is henceforth under the law of individual control, according as it has been appropriated. In the lower orders, if a blade of grass, or a flower, or a tree appropriated the life-force, it would henceforth be under the law of each to increase their growth. So in man, according to the source of the vibration that either consciously or unconsciously attracted the life, would be the result. If he lives in animal desires, all that gives him strength will go to that part of his nature, and he becomes more and more animal. If he lives in his intellect, the result will be the same. Only when he *consciously* desires life for his immortal spirit can he obtain a single atom of spiritual life. "Ye must be born again," said Jesus. Birth means life, and breath, and struggle. Only the musician really hears music; only the artist can interpret art aright; and only the man truly new-born can hope to know God, and breathe back to the Universal the life he has appropriated, in the truest and highest sense.

"BEING" AND THE PERSONAL.

BY PROFESSOR C. H. A. BJERREGAARD.

IN the former papers on Being, I have spoken more or less in general. Now I come to the "Science of The Personal," as I term it.

Being is neither he, she, nor it, but all of these, or rather the indifference of these, viz., none of them, because they are all neutralized in Being. When I therefore choose the term, "The Personal," I do not mean personality, directly or indirectly, but use it as, in my opinion, the most suitable expression for that which constitutes the innermost of ourselves—our own being—and that of everything else.

The meaning and purport of the word will readily be seen when we learn that *persona* originated on the classical stage and meant the mask worn by actors, when they impersonated the gods. Later the word was used for the actor himself. Transferred to jurisprudence, the word came to mean a *free* man, a Roman citizen: freedom being considered the characteristic of *persona*, The Personal. A slave, not being free, was not a *persona*. An animal or an inanimate thing cannot be *persona*, though they have individuality. We use the term with philosophical correctness when we call ourselves persons, because we *personate the Deity; Deus not personat.* Personality is transient, but The Personal, the substance of personality, is eternal.

The Personal is an adjective, which I use as a noun. Adjectives and verbs are more plastic than nouns, and they retain much of the primitive or original power of words. They are therefore richer in life than nouns, and more suitable for the purpose of expressing THAT, which is only a manifestation rather than the assumption of a definite, phenomenal form. Being, as we understand it in this existence, is nothing fin-

ished, but is constantly in the making; and no phenomenal form is a satisfactory expression for it.

It will not do to look upon the supreme substance of existence and non-existence—Being—as simply life. It is customary to think and speak of life as a force; we say, for instance, life-force (*vis viva*). But when Chrishna says of himself: "I never was not, nor shall I hereafter cease to be," he identifies himself with life and thus characterizes it personally. Jesus, the Christ, does the same in that famous passage of John: "I am the Way, the Life, and the Truth." "The Father hath life in Himself" (John v., 26). All other life in its various forms and stages exists and persists only through the spirit which proceeds from Being. Being is life and the principle of life—the only manifestation both in the universe as a whole and the physico-psychical nature in particular, that has life in itself and gives it to others; therefore there can be here no "Unconscious" (Hartmann) nor blind "Will" (Schopenhauer). Life is and must be conscious and is consciously aiming at the realization of its ends.

Life, therefore, is personal. Let me illustrate. How irrational and unphilosophic, is it not, to speak of an unconscious will in the independent functions of the spinal cord and ganglia, or of unconscious ideation in the execution of voluntary movements, or of the unconscious in instinct, in reflex actions, or in the reparative power of nature! Schopenhauer does it. If anywhere conscious efforts are visible, it is in these spheres. Whatever difference there is and must be between consciousness in this work and our consciousness, it is certainly not *un*-consciousness, if by that term is understood anything like that which it signifies in common language. How could a blind mind and an inorganic will produce organic results and deliberately work into a scheme of life, which has its centre in a different principle? The conscious effort, The Personal, is seen most strikingly in the reparative power of life, when the caterpillar repairs its cocoon, the spider its web, and the snail its shell.

Life, or Being, is personal, The Personal.

Instead of life, some philosophers would use soul, and speak of the Soul of the World. Such a phrase is better, but not comprehensive enough. The same is the case with most other current phrases and names. It is best to say *The Personal,* because that term conveys a more lively sense of the consciousness of an *entire* individuality, and it is in that sense we must think of Being. The Personal is the key to man's kingdom on earth. The kingdom we desire is constructive, organizing, plastic, and creative—in one word, Freedom. Freedom is the nature and life of The Personal, Being. Only they can claim to be who are free. Freedom means self-determination and self-poise. It is true that, in this finite and limited existence, we hold our life under conditions of necessity, but in a true or personal life, a life in Being, necessity is taken up and transmuted in the self-determination of the free spirit. Our world *par excellence* is the world of freedom; it is full of goodness, and the very air we breathe is surcharged with wisdom and love. In the world of freedom we draw from infinite stores, infinite reservoirs, from the "ocean of mercy." The world of freedom rests upon "the mighty arm," yet man, from his own innermost, determines his own ends. In the world or state of freedom there is no sickness nor death. In it we are "whole," holy, and attain the universal priesthood and the royal kingdom of our calling.

The Personal is the ultimate power and force. Like Alchemy of old, Chemistry of to-day is in quest of the Unchanging. It asks: "Is there in nature one primary kind of matter of which, and of which alone, all those things we are accustomed to call different kinds of matter are composed?" It is a fundamental question and has not been answered in the affirmative. Primary matter has not been found. Matter—if there is any such thing—is constantly eluding the search for it. We find force, but no matter. This is an argument for The Personal. The very term *force* suggests it.

The future belongs to Idealism and The Personal. "Inward the course of empire takes its way." Even modern science is coming to the conclusion that The Personal lies at the bottom of all life and all phenomena. It will not say so in plain words;

it will not even own that Mind is the universal law.* The intermolecular rhythm of inconceivable rapidity which it asserts to exist in all bodies, even those that appear to be solid and at rest, is but a recognition that the cosmos is "all of a quiver," and is a trembling, passionate body. This is more than halfway to a personality.

Not only does science thus in the inorganic world recognize a personal will, or rather volition, but it does so, too, in the organic. It declares now that all living matter is always psychic. At first this statement may seem startling, but it is simply a corollary, not only of the theory of evolution but of the unquestioned facts of development as well. If mind or personality is found in the unfolded cell, say of a Plato, it must have been in the original cell, for there is no gap for mind to creep into it during the evolutionary movement. Modern science not only recognizes psychic life in plants and animals, but it also declares the difference between them to be one of degree only. Vegetables are feebly psychic; animals are intensely so. The "one primary kind of matter" which Alchemy and modern Chemistry alike search for is The Personal, Being.

All well-organized men and women, sometime or other, somewhere, somehow, ask themselves or others: "Who am I? Why am I formed thus?" Some enter upon a study of the symbolical beauty of the human body, and learn to see and admire the art workmanship of the Divine Sculptor, and in and by means of it they see transparently The Personal. Others investigate the organization of the human mind and discover to their astonishment and joy how all forms of creation are reflected in human thought, and that thus a personal element is found everywhere. Others, again, are at times lifted upon the wings of Spirit into the upper regions and obtain glimpses of the wonderful harmonies of the universe. In these they hear "the music of the spheres" like the sage of Crotona, or the

* Yet Maudsley has said: "*The mind*, as the crowning achievement of organization, and the consummation and outcome of all its energies, *really comprehends the bodily life;*" and Huxley must admit that "it is an indisputable truth that what we call the material world is only known to us under forms of the ideal world."

notes of color-visions blend into the beatific vista in which Dante saw the "image of the invisible God" in the shape of a human head. Others taste of the honey of Hybla or receive the kiss of Egeria. They are all lifted beyond their personality to its innermost—The Personal, to Being. Thus they receive an answer to their query.

The Personal is the Christ. Who and what is the Christ? First, let us see the meaning of the word, etymologically. χριστός, the Greek verbal adjective of χρίω (to touch, to rub), means "to be rubbed on"—used with reference to ointment or salves. Used with reference to persons, it means "one anointed." This word is the Greek equivalent for the Hebrew *Messiah.* There is another Greek word somewhat like χριστός, and it is the one I shall use in this connection. It is χρηστός, the Greek verbal adjective of χράομαι. (1) Used with regard to things, it means good of its kind, serviceable, wholesome. (2) Used with regard to persons, it means one good, a good man and true. (3) Used with regard to the gods, it means kind, propitious, bestowing health or wealth. It is clear, then, that χριστός is of limited signification. Its special sense of "anointed" is that used by dogmatic Christianity. The other word, χρηστός, is much broader and more philosophic. It is used by spiritual Christianity, and in the "Science of The Personal" it means The Personal, the *at-one-er*, the one in whom all things stand together. It is also used in the Gita, for Chrishna is but a translation of χρηστός. It also appears in the classical conception, "the good and wise man." The most modern and at the same time the most universal conception of χρηστός is that given by O. B. Frothingham in his "Religion of Humanity:"

"The Christ of Humanity is no dream, no intellectual chimera, no theological hypothesis. He is a fact, to which everything we possess and are bears witness. History is his autobiography; literature is his effort to utter himself; painting and sculpture attest his feeling of beauty; philosophy and science are the blooming of his reason; the stages of civilization are the deep foot-tracks he has left on the surface of the planet; the great religions demonstrate the scope, quality, and fervor of his soul; society—that vast, continuous, spreading organization, that mighty web of interests, institutions,

codes, habits, and practices—proves how real, permanent, and persistent his energy has been. This Christ is at once visible and invisible: visible in actual form of living men, invisible in the shadowy recesses of antiquity, which once throbbed with life as intensely as our present does. He can be thought of as in heaven and at the same time as on earth. On earth you can see and touch him; we are part of him ourselves;—in heaven, for there, in their serenity, are assembled the innumerable company who rest from their labors. The Christ of Christendom is a great assembly of powers, personified in a single man. The Christ of Humanity is a single power distributed among a multitude of men."

This Christ, the human in humanity, The Personal in personality, is the χρηστός, the most universal expression of Being, considered religiously. The Christ, The Personal, in the sense of χρηστός, is the Logos-expression of Being. The Eternal Being is forever Self-positing and Self-producing; and the result, as manifest in actual existence, is The Personal. But Being did never posit Itself for the first time, nor will Being ever do so for the last time. Being produces Itself as Its own result, Its own cause and effect, and lives in an absolute Present. But its ever-present Now does not exclude a ceaseless movement both in and out of time, ever perfect and blessed. There is only one Being, but It sets itself in a threefold form of existence. In each of these three forms there is the whole Being. Hence, The Personal is Being.

The Personal is Self-sacrifice. We are not now considering any historic act. Whatever is historic in it is not the first; it is a result of an eternal process. The Lamb is slain from eternity (Rev. xiii., 8). Atonement is eternal. The self-sacrifice of The Personal took place in the awful depths of the Infinite — Being — far behind all human ages, behind all time and space.

We hear the same truth in India. The Divine, who in all Eternity exists in Self-duplication, or as The Personal, or in a form which is both in union with Itself and in a state of diremption or self-estrangement, is in this condition called by the Hindus: *Prajapati.* Prajapati is also called *Purusha*, viz., "begotten in the beginning;". and *Visvakarman*, viz., "the

Creator of all." Prajapati is both mortal and immortal, and he is self-sacrificing. These ideas are found in the Vedas, in Samhitas, in Aranjakas, and Upanishads. Christ and Prajapati are both sacrifice and sacrificer, both victim and slayer, both lamb and offer-priest, both subject and object. This cumbersome language and mythological style describe The Personal as Self-sacrifice, both in the narrow sense of the word and in its widest signification. The latter sense can be seen in cosmic life. The sacrifice spoken of is a symbol of the systoles and diastoles of the world-life. The universe is a vast living body, breathing and acting macrocosmically, as we do it microcosmically. The breath of the universe is the Spirit of Nature, The Personal, Being "that quickeneth." In the constitution of our world, breath is as necessary as breath is in our body. Both life and death depend upon it. Remove either or both and existence collapses. It is interesting to observe that in the original languages breath and spirit are synonymous terms, and mean both physical force and soul-making force. The Personal is therefore both physical and psychic, and easily seen to be the principle in whom all things stand together, or the principle in which they are *at-one-ed.*

The Personal is the healer of sickness. The sacred books call the Almighty—Being, or The Personal—the Great Physician. They do so because Being is the ultimate spring and inspiration of personal purity. Being restores wholeness, or holiness, directly and indirectly.

What is sickness? According to the Scriptures, the essential reason of sickness is wrath, or, exceptionally, as the book of Job shows, a dispensation of beneficent love. Wrath prevails in the world in consequence of sin. The relief from sickness is the work of the Redeemer—the Healer.

There is a singular similarity between the character of wrath and sickness. In our nature there is fundamentally fire or anguish, or as Jacob Boehme calls it, *Turba.* In sickness this fiery excitement alternates with dark depressions. The state is usually called fever. The equilibrium is disturbed and the powers are in opposition to one another. In other words,

there is neither health (soundness), truth, nor peace.* Sickness, then, is a dissolution of harmony, an un-true condition. But The Personal is the Truth, the Way, and the Life.

We ought not to be sick. But since we *do* fall sick, we must take the consequences: Death. What death is and its relation to Being, has already been defined. But death as a disturbance, a consuming fire, ought not to possess us. Nor should all the disturbing influences which society forces upon us exist in our lives. If we tolerate them it is a sure sign that we do not stand in Being, in The Personal. All these evils bring the self-punishment of sin, which is the effort of The Personal to set things aright. The Personal, Being, cannot possibly be sick. It is therefore logically impossible that a spiritual potentiality can be sick. Sickness and death are peculiarities of things belonging to the corporeal world. Scriptures teach this, and even some of the modern scientists. French psychiatry is emphatic on the subject.

APHORISMS ON THE PERSONAL.

1. The Personal is infinite, because it alone is free and recognizes as its first law that the free will of man brooks no law above it. The individual and universal Personal (Being) is one.

2. The Personal is something apart from truth and morality as commonly understood, and is entitled to higher rights than these.

3. The Personal defies every effort at a clear and accurate definition or translation into words; yet it is conscious and deliberate in its movements.

4. The Personal is the Lord of the personal; who else could be the Lord?

5. The Personal in man is frequently too much like an antediluvian landscape—chaotic and superabundant in fruitfulness; yea, overflowing with vastness of possibilities, and in its dark and gloomy bosom housing monstrous reptiles, etc.

* It is a fact worth observing that in the Old Testament the words for *health* and *peace* are synonymous.

6. The Personal is titanic; strong and coarse in primitivity and full of volcanic fire.

7. The Personal is not lawless. It is freedom in obedience.

8. Looking upon The Personal we become artists and poets ere we are aware of it. If we study it, we grow strong in Nephitic power or ethereal corporeity. If we obey, we become divine.

9. The honeysuckle is a symbol and type of one form of The Personal. It is the most elastic and undulating of plants. Brought under discipline and climbing up its support, it represents the emotional longing of the maiden heart. Boldly it rises, and deliberately! Passionate chastity, full of the aroma of love!

10. The Personal cannot be polluted. (Read A. Proctor's "The Legend of Bretagne," and compare it to "Tannhäuser.")

11. The Personal is born in intense love — a love which is refined and of cultured appreciation of all the utterances of creation.

12. The Personal is often obliged to fight for its life through the frivolous or capricious, yea, through diabolism. But what does it matter? Is not our cradle at first in the dark womb of passionate desire? Did not this our world arise out of chaos? Is not the swamp both the pit of poisonous exhalations and the womb from which is born the most glorious tropical vegetation? Was not "The New Magdalene" loyal to the purity of the high ideal of womanhood, after she had been brought into it through conflict? Did she not on the ruins of nature build a castle of humanity for the personal womanly; an edifice of character, wonderful and very grand in its unity of expression?

13. Does The Personal repeat itself? Never! Yet it seems to do so. I hear the harmony everywhere, but not the same sounds.

14. The Personal is gentle and sweet, but also masculine and earnest.

15. I remember well a portrait I saw in my youth. It attracted me intensely, but I did not understand it at the time. Now I know better. There was something in it of physical

strength, such as is found *both* in man and woman, a certain passionate energy refined under severe intellectual restraint: the power of The Personal. You may find some of this peculiar power and grace in the Hermes of Praxiteles. But The Personal eludes you if you stare him in the face. You may see it also in the *Venus Victrix*, in the Louvre—if you can meet her alone and worship in beauty as did Pygmalion. Study that portrait!

16. The Personal is the flux, influx, and afflux of life. It is fate and Eros. It opens the flower to receive the rays of the sun; it is desire in the beast and aspiration in man. It is Love and true self-love. It is self-balance in the Wise and the creative power in the gods. It is both master and servant.

17. The Personal is never selfish, though it works for Self. It is its own cause and effect. Its ways are never at variance with love and wisdom.

18. If any one would worship The Personal, he makes himself an idolater. If he adores it, it disappears, for it delights in serving and being submitted.

19. The Personal comes first to us as a guest, but soon makes itself known as master.

20. The Personal, like Being, is Proteus.

NOTE.—"Personal" manifestly refers to the person (*persona*—a mask). "The Personal," as used above, is not only founded upon the meaning of custom, but is purely arbitrary, for which the author alone is responsible.—ED.

LA SVENGALI:

A PSYCHOLOGICAL STUDY.

BY J. ELIZABETH HOTCHKISS, A.M., PH.D.

IN his charming description of the Latin Quarter, with the freedom of its Bohemian life, Du Maurier has struck a sympathetic vein that was wholly unexpected to himself. It would be well to pause and search for the psychological reason of this phenomenal success. Why is it that unromantic bachelors particularly—even those who are not likely to be converted to the changing novels of the day—are completely won over to these fascinating pages? To give a definite example, one confirmed bachelor whose hair had grown white with advancing years experienced a dream in which he seemed to be reading "Trilby" aloud to a gathering of friends, and as the interest grew more intense he came to this passage: "Why are we speaking of Trilby now? She has long been dead," and as he uttered the words he glanced about him. There were tears in the eyes of every man in the room, and he himself awoke sobbing, the tears actually rolling down his cheeks.

If this was the unconscious experience of one bachelor who is not given to indulging mere romance, there was a reason for his sympathetic grief over the supposed death of Trilby which lies beyond his artistic pleasure in the life of the Latin Quarter. Why is it that Taffy, the Laird, and Little Billee stand out so definitely that you are half convinced you have known them yourself? There is a spirit of good-fellowship not only in the life they lead, but in the individuality of every one of these characters. There is a wholesomeness in their artist life which gives a peculiar sweetness to their sense of freedom. There is a gayety in their freedom that offers no suggestion of license.

They are mutually sympathetic, and yet there is no lack of individuality. In such a life there seems to be no place for woman unless she could partake of the easy good-fellowship with themselves, and with infinite skill Du Maurier has created a woman who could enter into their life without disturbing it. We find in her the same spirit of good-fellowship. The charm of Trilby is not that she is a woman, but, with no less feminine grace, still she is a comrade. It is this spirit of *camaraderie* that has chained the attention to the first part of the book. It is pure; it is clean; it is free.

When Trilby once entered the studio of the three comrades she also introduced a very womanly element into their artist life. She never overlooked any of the little housewife attentions. They respected her and shared their jolly comradeship with her as if she had been one of them. She was always welcome, for she was frank and mirthful and helpful and kind, and no wonder Little Billee had never been so happy in all his life before. For such a life to continue would have put a conclusion to romance. There was the greater susceptibility in Little Billee, who lacked the experience and wisdom of Taffy and the Laird; consequently he was the one to forget the high spiritual atmosphere of art which never differentiates between man and woman. It was he who found in Trilby not a comrade but a woman. The little dream of Paradise was soon dispelled when the love-story entered in, for this brought limitation—as it comprised only two.

The change in the studio life came with Trilby's awakening to a realization of her love for Little Billee. Love brings quick flashes of white light, and so illumines the soul as to reveal whatever scars of character exist within. Trilby had never before experienced a consciousness of wrong, but, under this searching light of honest love, consciousness awakened in the sleeping soul and brought with it the pangs and misery of remorse. It has seemed to many an honest critic that this ignorance of sin was quite impossible so long as the fact existed, but they forget that "nature is not ethical"—to quote the words of Lafcadio Hearn; it is only by the standard of ethics

that the consciousness of right and wrong finds an awakening. The modern psychologist recognizes the fact that it is impossible actually to suffer from a thought except in consciousness. The mere repetition of words is no true expression of a fact. Although mental concepts are often formed by anticipation, they gain life by experience, and Trilby's experience of the knowledge of good and evil came most naturally with the experience of love; and in the light of ethical standards as held up to her in the shocked expression of Little Billee when he entered Carrel's, in the Rue des Potirons, and found Trilby posing for "the altogether." Her association with art and nature had never suggested to her a sense of shame for the human form divine. This new standard was a revelation. It worked a complete change in her, and just at this first moment of consciousness the child of nature becomes a woman. The simplicity is gone. She passes out of her Paradise forever, henceforth to bear the burden of her sin, suffering, and repentance, with its tardy fruits of reparation and restitution. From this point, when the consciousness of the world entered in, she becomes the mere plaything of despair.

A writer of romance simply tells his story from life and paints things as he finds them. There are three ways of pointing a moral. It is done either by the author himself, by the character, or by means of a Greek chorus which is more definitely described as popular opinion. In this case the Greek chorus sings in no uncertain strain. Trilby suffers like Margaret in "Faust." Her peace is gone. Her character is broken. She proves that she is of noble intention by voluntarily relinquishing the one who was dearest to her, but the sacrifice brings no atonement with that severe and unyielding condemnation of opinion. It is just at such moments that bruised and wounded spirits need guidance, mercy, and love, a firm but tender and Christ-like sympathy—and it is just at such moments that they seldom find it. What real concern was there in the mind of the Rev. Thomas Bagot for that woman's immortal soul? None whatever. Hence it naturally follows that she was cast down into the abyss.

From this time on, Trilby was nothing more than a mere machine. Broken in spirit, rejected from the charmed circle of love and sympathy and life, with no hope for the future and no will to master it, she was "caught upon the rebound," in the most dangerous moment of life, and became the helpless tool of the first positive influence that presented itself. This was Svengali. There is a suggestion of his influence on the cover of the book. Here is a cobweb in which a golden heart with outstretched wings is hopelessly entangled, and a prey to the cunning of an ugly black spider. This little sketch, so cleverly conceived by Du Maurier, the writer and artist in one, happily suggests the whole story of "Trilby." It was Trilby's golden heart with its outstretched wings that became entangled in the web of Svengali. It was the helpless, hopeless Trilby, her resistance overcome by sorrow and disappointment, upon whom the hypnotic eye of Svengali wrought such marvellous results. Later in the book you will find another little sketch of the spider's web, and this time the spider has actually assumed the head and features of Svengali. Does this introduction impress the mind with the consciousness of love that was thwarted, and hopelessly entangled, under the influence of a strange power so malign in its effect that we shrink from it with a nameless dread? If so, then the author has sounded an honest note to the wary, and all further responsibility rests with you. We shall wisely conclude from this impression that "Trilby" was not written for the thoughtless novel-reader. While there is a great diversity of public opinion, yet the author implies that it was never intended to be placed in the hands of those ubiquitous young girls whose innocence the mother's love has sought to protect through ignorance. The lessons of the book are valuable ones if properly read, and its influence will be found to be one of sweetest charity.

The psychological phase of the book has been little considered, perhaps for the reason that it has never been taken seriously. It matters not whether Svengali's experiment has ever been successfully performed, although some reports claim that the description is founded upon actual experience, and even give

the name of a well-known Englishwoman whose marvellous voice was known to the public less than forty years ago, which effect was said to have been produced by hypnotic control. However true this may be, the author of a scientific novel has every license for the full play of imagination, and in such expression of the idea the fact may follow. This suggestive thought is the basis of many a valuable discovery, for it leads to experiment, and experiment to realization. In this sense the author may be taken seriously, and at the outset we may find in his idea of success, in which two are necessary to the perfect result, a valuable thought for the higher realm of expression.

Here is a complemental potency for artistic creation. Hypnotism, it is true, is a compulsory influence, and as such leaves room for the advancement of the idea to the still higher plane of mutual co-operation. This is a field toward which the development of art in its higher phase is surely tending. Two minds can often act better than one. It is wedding intuition and judgment, the one restraining, correcting, and yet completing the other; and the results will be as unexpected as was the voice of La Svengali issuing from the lips of the tone-deaf Trilby. Svengali is actually the strong character of the book. We despise him at the same time that we recognize his skill. He is ugly with that menacing threat of conscious power that has been usurped for a selfish end. He has learned the art of producing results from a knowledge of the subtle forces of nature. He knows well how to play upon the sensuousness of Trilby, who is perfectly constituted, physically and emotionally, for the accomplishing of his task. His whole attitude is compulsory, which is a base violation of personal freedom; consequently the result brings about his own destruction as well as that of his victim. Little by little exhaustion creeps in until at last it proves fatal to both.

Svengali had heard of Trilby's resonant voice, and, professing to cure her of neuralgia, he accomplished the cure, it is true, but he gained a fatal power over her that was destined to continue to the last hour of her life:

"And, lo! she got up and waved her arms and cried, '*Vive la Prusse! me v'là guérie!*' and in her gratitude she kissed Svengali's hand; and he leered, and showed his . . . big black eyes, and drew his breath with a hiss."

When she kissed Svengali—whom she feared and abhorred—it showed that the influence was gaining even in the conscious expression:

"In her high spirits she turned round on her heel and uttered her portentous war-cry, 'Milk below!' The very rafters rang with it, and even the piano gave out a solemn response."

Here the author simply offers a suggestion of sympathetic vibration in this responsiveness of the piano, for it is the principle of her own later experience in which her emotional nature responded like a musical instrument to the hypnotic influence of Svengali. Svengali examined the construction of her throat as carefully as he would have examined a violin:

"Himmel! the roof of your mouth is like the dome of the Panthéon; there is room in it for '*toutes les gloires de la France*,' and a little to spare. The entrance to your throat is like the middle porch of St. Sulpice when the doors are open for the faithful on All-Saints' day; and not one tooth is missing—thirty-two British teeth as white as milk and as big as knuckle-bones! and your little tongue is swooped out like the leaf of a pink peony, and the bridge of your nose is like the belly of a Stradivarius—what a sounding-board! and inside your beautiful big chest the lungs are made of leather; and your breath, it embalms—like the breath of a beautiful white heifer fed on the buttercups and daisies of the Vaterland! and you have a quick, soft, susceptible heart, a heart of gold, matemoiselle—all that sees itself in your face! . . . What a pity you have not also the musical organization."

And then again:

"But never mind, matemoiselle; when your pain arrives, then shall you come once more to Svengali, and he shall take it away from you, and keep it himself for a soufenir of you when you are gone. And when you have it no more, he shall play you the 'Rosemonde' of Schubert, all alone for you; and then 'Messieurs les étutiants, montez à la chaumière!' . . . because it is gayer! *And you shall see nothing, hear nothing, think of nothing but Svengali, Svengali, Svengali!*"

Thus by subtle flattery, and little touches of humor and bits of sentiment and sympathy, all skilfully woven together, by playing upon her conscious susceptibility and by kissing her hand, he gained ground little by little till he "reminded her of a big hungry spider and made her feel as if she were the fly!" His power over her increased in spite of the fact that he was repulsive to her. In this contradiction we may find how different from true love is this fatal fascination that usurps control, which is always hypnotic in its nature and invariably leads toward disastrous results. Its leading element is fear and its nature is selfishness. It is destructive because it is made up of contradiction, and its broken course is alternately attraction and repulsion. Such an influence restricts; it leads to violent jealousy and suspicion; its friction is exhausting and it often ends by destroying both its victim and itself.

It is the existence of such an influence in marriage that has caused the increase of "single blessedness," and it is the growing number of instances that are called "incompatibility of temperament" which renders them a striking contrast, in the mind of the reader, to the more Bohemian life of the Latin Quarter, and serves to increase the peculiar charm of freedom. The mind thus acts and reacts often from one danger to another, and seldom rests upon the security of a middle ground.

"Cold shivers went down Trilby's back as she listened" to the Laird's warning against Svengali; but nevertheless her "singularly impressionable nature" was yielding consciously, just as it had unconsciously shown a "quick and ready susceptibility to Svengali's hypnotic influence:"

> "And all that day, as she posed for Durien (*to whom she did not mention her adventure*), she was haunted by the memory of Svengali's big eyes and the touch of his soft, dirty finger-tips on her face; and her fear and her repulsion grew together. And 'Svengali, Svengali, Svengali!' went ringing in her head and ears till it became an obsession, a dirge, a knell, an unendurable burden, almost as hard to bear as the pain in her eyes. '*Svengali, Svengali, Svengali!*'"

Observe the fatal secrecy with which the mind guards a strange experience. There is the fear of ridicule, the sensitive-

ness to opinion, and above all the silent and helpless brooding upon a new sensation which vastly increases its power to influence. A free and unprejudiced mind might offer an auto-suggestion which would serve to counteract the harmful effect, but it is seldom that an opportunity is given. For this reason the confidence of a third person is absolutely necessary to the young, for the basis of experience is a very different one from the undisciplined basis of nature, and in any case a third mind always throws a new light upon a subject, while two interested minds often find themselves tangled in that unfortunate state which the Frenchman misapplies to love—"when one loves and the other consents to be loved."

We next find Trilby in Paris, singing like a nightingale to an enraptured audience. Svengali has brought her completely under his hypnotic control. She is a perfect instrument upon which his genius has found expression. He who had no voice and she who had no ear for music, but each supplying what the other lacked—the result was overpowering in its greatness. "Every single phrase is a string of perfect gems of purest ray serene, strung together on a loose golden thread! The higher and shriller she sings, the sweeter it is; higher and shriller than any woman had ever sung before." At the conclusion there is tumultuous applause, with cries of "Vive la Svengali!" and Svengali steps on to the platform by his wife's side and kisses her hand; and they bow themselves backward through the curtains, which fall, to rise again and again upon this astounding pair.

Trilby is now living a life of double consciousness. In her waking state she knows nothing of the greatness of her other self, La Svengali. Like a statue she is brought to life and light at the will of the artist; her hands are folded behind her while she sings, as the hands of the slave are bound when he is carried to the market-place.

During all this time the shock of the separation had acted like a blow upon the fine and sensitive nervous organism of Little Billee. He was like one who had been stunned. The temporary paralysis of a single emotion is very apt to follow

such an experience of its arrested activity, together with severe illness; therefore on his recovery Little Billee was constantly haunted with the sense that he had "lost the power of loving." It all came back to him, however, when, having journeyed to Paris to hear La Svengali, he and Taffy and the Laird were astonished to find in the great singer, who was showered with garlands of roses, none other than Trilby herself. Hers was the only power that could have awakened Little Billee; but great was his chagrin when on the following day poor Little Billee received the "cut direct" from La Svengali, who with her master was driving in Napoleonic splendor through the Place de la Concorde. He little knew that this indifference was prompted by Svengali, and that she was acting under the dictate of his will; for such an influence as the hypnotizer acquires over his subject during hypnosis often continues to a certain extent during the course of their usual life.

The entire process of her training is not explained to us. Gecko describes the three years of earnest work: "Morning, noon, and night—six—eight hours a day. It used to split me to the heart to see her worked like that! We took her voice note by note—there was no end to her beautiful notes, each more beautiful than the other." At such times she stood with one foot on a low stool, both hands folded behind her and gazing straight into the eye of Svengali. As she always sang in this position we may infer that that form of suggestion called by the French *suggestion par attitude* was employed by Svengali. Gecko further describes it:

> "He had but to say 'Dors!' and she suddenly became an unconscious Trilby of marble, who could produce wonderful sounds—just the sounds he wanted, and nothing else—and think his thoughts and wish his wishes—and love him at his bidding with a strange, unreal, fictitious love . . . just his own love for himself turned inside out, and reflected back on him, as from a mirror . . . *un echo!*"

This calls to mind a special form of suggestion which may have been also employed for the daily practice. It is described by Berger and called *echolali*, "because the subjects imitate

precisely like an echo, inasmuch as they not only repeat every word spoken by the hypnotizer but they also imitate every gesture, every motion; and finally if they hear only a word, an intimation, they execute movements that are connected with this idea."

Trilby's hands were folded behind her in order to prevent gesture, but with the voice she was a perfect echo, guided at first by means of the violin and "the little flexible flageolet," and at last by the single word "Dors," with Svengali's eye upon her.

When it came to the London appearance Svengali had been wounded by Gecko. The conditions were unfavorable, as he was obliged to sit in a box at one side and not directly in front, as usual. Yet the rehearsal had proved a success and no doubt all would have gone well had it not been for the fact that the jealous Svengali recognized in the audience the face of Little Billee. He who has lost control of himself will lose all control of another, and the consciousness of this loss of power but added to Svengali's anger. The combination was broken. The controlling power was gone. Thus it happened that Trilby, the tone-deaf Trilby, and not La Svengali, sang the old song, "Ben Bolt:"

> "Oh, don't you remember sweet Alice, Ben Bolt?
> Sweet Alice with hair so brown,
> Who wept with delight when you gave her a smile——"
> And trembled with fear at your frown.

It was a complete failure, and brought upon her shouts of derision from the gallery. "Indeed, she had tried to sing 'Ben Bolt,' but had sung it in her old way—as she used to sing it in the *Quartier Latin*—the most lamentably grotesque performance ever heard out of a human throat!" This association of ideas, thus suggested by reverting to the original character, is an artistic touch on the part of the author and proves by contrast how great was the power in the combination of two, while the song itself suggests the fear inspired by hypnotic influence.

It was anger that caused the death of Svengali—the over-

mastering anger of a jealous man, the effect of which was like a stroke of apoplexy in his weak condition. The word *anger* is derived from the Latin *angor*, which means "compression of the neck; strangling; from *angere*, to press together; to choke, especially of the mind; to torture; to vex." Anger is a passionate emotion, in which oxygen is discarded and nitrogen is generated. The spasmodic muscular distortions of the heart produce violent valvular agitation; there is a rapid circulation of the blood; the will acts as an inhibitory function; the muscles grow tense and rigid; and extreme rage, when forced to its final limit, ends in impotence, destruction, and death.

With Svengali's death La Svengali virtually passed out of existence, for it takes two to sing like La Svengali, the one who has the voice and the one who knows what to do with it. When the controlling power passed out of her life, it had been too long established for her not to feel the loss of it. Her own will had been completely subjugated and could no longer rally when she had need of it. The long-continued practice and the abnormal life she had led now showed its fatal result in her complete exhaustion. She fades away before the very eyes of those who had loved her, no longer able even to respond to their love, and all unconscious of the world-wide sympathy that is felt for La Svengali.

Perhaps no incident in the book has been more generally questioned as beyond the range of possibility than the scene which follows.

The invalid is gazing at the picture of Svengali which was sent to her "from out the mysterious East." She beholds him there true to the life, "all made up of importance and authority, and his big black eyes full of stern command." It was entirely possible that this face should have had a hypnotic influence upon her, by the law of association according to the principles of *echolali* as previously given, for the habit in her was already well established. That was a great climax when La Svengali's voice sang again as if to satisfy an unfulfilled desire, and she sang "with the essence of her voice, the very cream of it:"

"It was as if breath were unnecessary for so little voice as she was using, though there was enough of it to fill the room—to fill the house—to drown her small audience in holy, heavenly sweetness. . . . Those four watchers by that enchanted couch were listening not only to the most divinely beautiful, but also the most astounding feat of musical utterance ever heard out of a human throat."

With the influence of the picture still upon her, Trilby sank back exhausted and breathed her last under the fatal spell of that name, the last upon her lips, "Svengali, Svengali, Svengali."

Trilby has come to be known as a real personage, with a deep hold upon humanity, broadening our sympathy by her genuine *camaraderie*, and winning our affection by her frank and generous character. As La Svengali she is no longer the object of affection because she is purely impersonal. Here she enters the realm of art; she becomes the object of admiration, removed from her audience into a higher sphere; they look up to her and greet her with enthusiastic applause. She is inspiring, uplifting, and beautiful, but as completely unresponsive as are all objects of art. The subjective emotion is solely within the observer. It is for this reason that Trilby with all her human faults is more loved than La Svengali. But the miracle of art is always to be found with the infusion of vitality, and it is Svengali who breathes upon her the breath of life. The perfect vocal organs of Trilby, who was tone-deaf, were brought under the masterful control of a foreign power that possessed all the requisite tone conception. It was the genius of Svengali playing upon a human instrument, and thus giving expression to the music of his soul.

THE TRUE OCCULTIST.

BY FRANZ HARTMANN, M.D.

THE grand truth, which so few understand and so few are willing or able to grasp, is that Divine Wisdom does not consist in the acceptance of any opinion or person, but in the understanding of Truth. No one can be "converted" or persuaded into this understanding if it is not already in his heart. It is not sufficient to believe any authority blindly, nor to accept opinions that are based upon circumstantial evidence, external appearance, logical deduction, or reasoning. He alone is a true occultist in whom the truth is a living and conscious power—who does not need to draw inferences, because he sees and knows the truth itself, the truth being the essential part of his own constitution. This is not a theory, but a living power. "Occult instruction" does not consist in eloquent speeches, in effusion, or in the telling of wonderful stories; but in spiritual unfoldment and growth, in the expansion of heart and mind, in the awakening to a higher state of existence, in the realization of the unity of all, and in the practical realization of the ideal of universal brotherhood and harmony.

The truth is always self-evident, and he who has realized it requires no other proof for its existence. Unless we awaken to the consciousness of its presence, all our theories and opinions will constitute no real knowledge of truth. Unless the soul awakens to the realization of its own divine wisdom, all our speculations about the nature of divine mysteries will be as useless as a description of a paradise in the moon.

What must we do to enter into that higher state of consciousness? The answer embraces the sum and substance of all religious and philosophical teaching; it is a science which for its acquisition requires ages of instruction and experience dur-

ing many incarnations. Nevertheless, the answer may be given in a few words: To enter into a new state of consciousness we must relinquish the old one; to enter into the waking state, we must cease to be asleep. This surely no one can do by his own power, no more than a corpse can cause itself to be alive, or an unconscious body make itself conscious. It can be done only by the power of the Master, the higher Self, which dwells within and beyond the terrestrial self, and whose consciousness and state of existence are of quite a different character from those of the mortal personality which they overshadow. Thus our own God is the Master, and if we cannot enter within the sphere of his consciousness, which is our own higher self-consciousness—if we cannot enter his kingdom of heaven, which is our own highest region of feeling and thought—all our learning and philosophical speculations will be nothing but the threshing of empty straw.

How can we know the Master, and enter into his sphere of consciousness? Surely in no other way than through the door of Love. Love is the power that links together, not only worlds but also the Master and the disciple. If we wish to approach the Master, we must love him unselfishly; in loving him we learn to know him, for divine love is the beginning of divine wisdom. Love attracts; doubt repels. If we love the Master, he will be attracted to us in spite of our personal imperfection; while the most moral, pious, and virtuous man who does not love the Master will not be attracted to him. Not an assumed selfish morality and personal sanctimoniousness, but unselfish *Love* is the highest law. The love of God, the realization of divine harmony, is the beginning of real knowledge; for, as the disciple advances in love to divine wisdom, he will approach the Master. The Master's image will become a living reality within the disciple's soul; the Master's power and consciousness will become the power and consciousness of the disciple, and the Master become identified with him. In such moments of unification the disciple *is* the Master himself, and what the disciple does will be done by the Master through him.

What has been said about the instruction received from the Master, the divine higher Self, whose voice not everybody is able to hear, is also true in regard to the instruction that comes from the influence emanating from the great souls of those spiritually illumined and awakened. He who loves such a Master unselfishly becomes ultimately identified with him, partaker of his consciousness, his perceptions, his thoughts, and his knowledge, even if the physical body of the Master is thousands of miles away, and if he has never seen him in his physical form. Nor does the Master select his disciples according to their worldly respectability and erudition; but only according to their qualifications in unselfish love, which is in itself the indispensable link of harmony that connects the Master with his disciple.

Many claim that they are seeking the Master, while in reality they do not seek *him*, but only the profits which they expect from him. They never think for a moment of becoming one with him in divine love and self-knowledge; they doubt him, and, keeping their eyes closed to his light, ask for external proof of the existence of that light; they fancy themselves to be all-wise and dispute the teachings of the Master, which do not agree with their own narrow opinions and prejudices. They even ask by what right the Master is entitled to teach, and ask to be shown his certificates for establishing him as an authority in which they may blindly believe. They have no love and no real knowledge; they only wish to be amused and have their "scientific" curiosity gratified; and as divine love is the only key that unlocks the door for the understanding of divine truth, the door of the sanctuary remains forever closed to them. A *holy* science can never be taught to the unholy, and no one is holy if he is not in possession of that love which is selflessness.

Truth does not rest upon proof; it is self-existent. Its understanding rests upon its recognition, and needs no other support. While the understanding does not depend upon proof, yet the proof is not possible without the true understanding. The true understanding is real knowledge, it is true love itself;

because true love enlightened by wisdom is the recognition of the true Self.

Many are chosen, but few are the elect. The elected few are those who have succeeded in overcoming their own prejudices and superstitions and the argumentation of their animal minds by the power of the recognition of truth; those who neither blindly and foolishly accept the truth on the strength of recommendation, nor stupidly reject all that goes beyond the narrow horizon of their understanding. The elect are those who have the true understanding. This can be given by no man, but comes from the spiritual recognition of the divine law, which is divine love. Those who wish to know the Master must love him, not as one might love for material gain, but as one loves his father and mother or the immortal part of himself. To the true disciple the Master *is* his father and mother, nourishing him with his own spirit, illuminating him with his own light, feeding him with the substance of his own soul, entering into *communion* with him, communicating to him his own nature and life.

Where there is love, there is trust. He who doubts the Master will be doubted by him; but to him who loves the Master as his own higher Self, and proves his love by his works, the Master will give himself with all his possessions. Therefore it is taught that love is the greatest of all commandments. The apostle Paul says: "Though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, and have not charity [divine love], I am nothing."

This possession of divine love, unification with the Master, is a subject which cannot be proved or disproved by any external evidence; it can be known only to the faithful disciple himself and to him who through the mouth of wisdom speaks: "Arise and embrace me with thy whole being, and I will show thee wonderful things."

THE IDEAL OF UNIVERSITIES.

BY ADOLF BRODBECK, PH.D.

(*Seventh Article.*)

[Translated from the German by the author.]

As with the juridical and religious sciences, the separation between theory and technics should also be made more distinct in physical science. A more marked division than now exists would produce greater clearness in many departments. Some problems in mathematics, for example, really belong to theoretical philosophy; that is, to fundamental science, the sole purpose of which is the solution of the underlying questions common to all sciences. Among these are the problem of the infinite, the general theories concerning degrees of probability, etc., which until recently have been incorrectly regarded as within the province of mathematics. They concern all sciences, and therefore belong to fundamental science, which, properly speaking, is the science of the principles and methods of accurate human knowledge.

Other departments of mathematics belong to theoretic-physical science, which aims at the study of the fundamentals of nature—geometry, for example, since the exact treatment of anything measurable belongs to physical science. There are those also, as applied mathematics, which belong to neither philosophy nor the theoretic-physical sciences, but to physical technics; that is, to those theories which refer not to the existence but rather to the operation of natural principles. This clear separation of the philosophic, scientific, and technical departments of mathematics will be beneficial to the individual branches, settling many disputes and producing a smoother systematization of the whole.

Likewise in physics, a clearer distinction between science and technics is necessary. Physical science asks: What is nature? Physical technics asks: How are we to act methodically upon nature? Thus electro-technics branches off from physics as a special sphere, precisely as we should distinguish between the theory of atoms and technical chemistry. This applies also to mineralogy. Moreover, we should separate more distinctly the theoretical from the technical science of plants—fyto-science from fyto-technics. We should also separate zoölogy, the theoretical science of animals, from the corresponding technical science (zoö-technics), which relates only to the treatment, breed, and cultivation of animals. Anthropology, or the science of man, with the corresponding technics, should be established, for methodological reasons, as a special scientific sphere apart from zoölogy. To anthropo-technics belong most existing medical departments, including hygiene and theoretical gymnastics.

We have already spoken of institutions whose methods betray a certain one-sidedness: at some, spiritual science is mainly studied, while at others physical science predominates. The former, the real universities, are still involved in a dull intermingling of theory and technics, while the technical departments do not everywhere correspond to the theoretical; thus at German universities the young philologists are taught altogether too little of the principles and methods of their future profession. The so-called technical universities ("technische Hoch-schulen") are similarly involved; moreover, the theoretical (the general scientific) department does not here appear sufficiently prominent to serve as a supplement to the technical spheres.

It is desirable, therefore, to establish universities in which the theoretical and practical studies may be equally pursued. Both branches should be sharply divided, not in antagonism, but in order that a vivid mutual interaction may be possible. As the one-sidedness of grammar-schools and middle-class schools can be abrogated by middle-class grammar-schools, in like manner, added to existing universities and high technical schools, there should be a complete university, at which the

physical and spiritual sciences, with their technical branches, may be simultaneously carried on. Necessarily, there should be institutions which represent the whole circle of theoretical and technical spheres unabridged and arranged as ideals which are not to be regarded as the highest in special subjects, but which serve the more valuable purpose of portraying the unity and interaction of all the highest departments of knowledge, and of technical achievements based on theoretical science. In a word, besides the high realistic (technical) schools, and the high idealistic schools (as are most German universities), there should also be schools that are truly universal; that is, universities in the actual meaning of the word. We shall then have attained the realization of that ideal middle ground, over which the existing highest schools oscillate from right to left.

We do not assert that the ideal, the truly normal state, should alone exist; for the one-sided condition has its justification in promoting the progress of the whole. But neither is it desirable that only that should exist which is merely gravitating toward the ideal, yet never reaching it; for, if the normal be not always firmly fixed, the departure from the ideal condition continues, and the progress of division at the universities at last becomes a process of disintegration. This latter condition already casts its dark shadows across the path of the present by the continued specializing of theoretical and technical spheres which are without the supplementary endeavors for unity. Special schools are of course necessary, and it were decidedly beneficial if, for every department of science and art, the requisite number of special institutions might exist in each country. There are already many of these, including the great conservatories of music, which originated in Italy. Germany can boast of a still greater number of such institutions. And in the nineteenth century they are to be found in all civilized countries. One of the most celebrated conservatories is that of Paris, founded in 1784. Particularly noteworthy is the conservatory of Prague, founded in 1811. At this institution, besides thorough theoretical and practical training in music, all important branches of education are taught; so that here one

can obtain not only a complete musical education, but also instruction in all other departments of learning.

This should be typical of every special school—that, besides the chief study, all other branches necessary to a thorough education are taught. The special subject stands as the predominant centre, about which the other topics form a circle, thus completing and illustrating the main study. Indeed, every important sphere of science or art is connected with all the others.

As for music, there are also large special institutions for painting, sculpture, and the other fine arts. The latter are, as a rule, connected with art galleries. The finest example of this combination is the School of Arts at South Kensington, London. But here there is a great drawback in that the scientific instruction of the artists, chiefly with regard to the history of arts and of culture, is somewhat neglected. The collections might be made much more instructive, not only for artists but for the general public, if competent professors would deliver regular lectures on the different branches of art exemplified in the exhibits. Instruction in philosophical subjects, as æsthetics (that is, the philosophy of fine arts), should be given. This is required of all large museums, such as the British Museum in London, the Louvre in Paris, the Uffizi in Florence, and the Vatican in Rome. Without such instruction, the multiplicity of objects of art is more confusing than educative. In the scientifically arranged art galleries for Greek and Roman sculpture at Berlin, lectures are now delivered to university students.

As for the arts, so there exist for sciences many good special institutions in various countries, as: for mining, the celebrated academy at Freiberg, in Saxony; for practical geology, the Royal School of Mines and of Science applied to the Arts, in Jermyn Street, London, to which is attached a splendid museum and a library; for astronomy, the observatories of Paris, Greenwich, and Washington; and for medical sciences, several grand schools in London, connected with hospitals. But also with regard to scientific institutions (astronomical, meteorological, etc.) and collections, such as zoölogical and botanical gardens and mineralogical exhibits, it is desirable that lectures

should be given for the enlightenment of visitors. A fair start in this direction has been made in London, at the Kensington branch of the British Museum, where professors give short courses free to the public on mineralogy and kindred subjects. However, those are in error who believe that it is the aim of all universal institutions to divide themselves into a number of special schools. That would be the ruin of science and art. Both should co-exist: universities representing the connection and unity of all sciences and arts, and special institutions devoted to the perfecting of the various departments. As the universities, however, should always include specialists, so the special schools should never be without philosophers.

The *theoretical* division of this ideal university may be subdivided as follows: fundamental, objective, and subjective science. The *technical* division has likewise three subdivisions: fundamental, objective, and subjective technics.

The historic problem of the "faculties," which can be solved only by reference to the principles of all sciences, is herein solved in a simple and natural manner. The usual division of faculties is merely a positive historical one, continually altered by the addition of new departments: for instance, Protestant theology as a special faculty; the division of the philosophic into an historic-philological and physico-mathematical faculty, as at Dorpat; also the establishing of a department of political economy, distinct from the juridical branch. Probably no one will deny that the present divisions do not at all correspond to the ideal of a scientific university.

The prominent place at present conceded to theology at the universities is a mistake, because all sciences are equal in their common seeking after *truth*, and the palm (if to any) should be given to that one which has farthest advanced along the line of its investigation. But how can this be determined, since each science can grow only with the help of all the others? Distinctions of rank should therefore be given up; yet fundamental science may be regarded as the first among equals, since it is equally the basis of all sciences and theories, treating of the essence and development of scientific knowledge; *i.e.*, of its

principles and methods. Viewed from the stand-point of exact knowledge, however, fundamental science is properly the lowest branch, for it presents the most difficult problems, some of which doubtless will never be satisfactorily solved. It can prosper only by mutual interaction with the physical and spiritual sciences. To march separately and to fight united is the basic principle for the tactics of science.

The theological faculty will divide itself into various departments, as is already indicated by modern philologists in their appropriation of the biblical exegesis. Theology will find a special place in the so-called fundamental technics; that is, in the doctrine of the principles and methods of human activity in its widest meaning—so far as theology may be said to have an essentially human and practical character. Other parts of theology will come under the head of onto-science, commonly called metaphysics; and of onto-technics, that is, the theory of applied metaphysics. Its other aspects, as at American universities, will concern chiefly the various religious sects; and the purer their scientific aspirations, the more valuable will be the theoretical and technical schools of learning instituted by such sects. If any one creed should be admitted at universities, it is that which believes in truth acquired only by diligent scientific study.

The juridical faculty should belong to the subjective department—to the science which treats of man as a self-thinking and self-acting being; but as it is now more practical than formerly, it will doubtless be assigned mainly to the division of subjective technics.* A small remainder will perhaps be left to the sphere of practical life rather than to academic study. This is true also of the physical sciences, which should be considered in part as object-technics. Many things which at present are practised at technical universities and schools of art will be omitted as containing too little of essential matter, being best carried on under specialists at practical institutions, in workshops and studios.

* The sphere of universal history, so-called (*i.e.*, the history of civilization), belongs to the division of subject-sciences.

This is an important consideration, for otherwise there would eventually be no limit by which to determine what to accept or to exclude. That this exclusion from the university and consequent relegation to practical life would be no loss, but rather a positive benefit, is seen in the work of English and American technicists in practical establishments. The fundamental principle of universities, therefore, is that they should contain the highest spheres of theory and technics, while all purely practical instruction, which may be acquired mechanically, is excluded. Otherwise their essential academic character would soon disappear.

Having fixed the lower limits of universities and defined their essential nature, there now arises the question of their upper limits. When students have found that which they sought at universities, they enter into practical life. The age at which this is done varies. According to a decree of the Emperor Gratian, 370 A.D., a student must not remain at the university after his twentieth year, as he had henceforward to devote himself to the service of the army and the State. In the Middle Ages there were no such restrictions, as many old men studied, and the students did not aim so directly at practical business as at the time of the Romans. In modern times we have arrived at certain age limits by regulating students' examinations. The time for leaving universities is now at the average age of twenty-three years. The students then come into direct contact with the powers which govern the life of civilized nations—the State, the Church, and society. Specifically, philosophers mingle at once in the various factors of culture, jurists with the State, theologians with the Church, and technicists and medical men principally with society at large.

It is therefore evident that the more complete the organism of a university, the more manifold its relations become to the other great factors of life. Thus the academies of the Greeks, which were eminently philosophical, came into contact with the whole civilization of their era. The higher Roman academies entered into relationship with the government, as mainly

jurists were educated there. Similarly, the University of Paris, which was largely theological in the Middle Ages, entered chiefly into connection with the Church, while many universities in North America, devoted principally to medical science, and likewise the distinctively medical university of Tokio in Japan, come into contact with certain portions of society.

It is different with modern German universities. Owing to their universal character they enter into the most complex relations with all the factors of modern civilization; yet it is clear that such relations are dependent upon the condition of the powers themselves, which continually vary, for the universities are necessarily affected by the condition of the other great factors of civilized life. If, therefore, we wish to obtain a clear idea of this relationship, we must consider the other powers as being in a measure decisive of the character of our universities. Here also we must revert to the Greeks, whose higher institutions of learning may be considered as their prototypes.

Viewing the period from the Greeks to the present era, regarding the great civilized powers, we can establish three main epochs: (1) The relative indifference of State and Church in Græco-Roman antiquity; (2) The beginning of their separation in the Middle Ages and in modern times in Western Europe; and (3) The establishment of free society, for which the rivalry between the secular and clerical powers has no longer any essential significance, as in North America.

It is characteristic of the Græco-Roman culture that the so-called secular and clerical powers are in relative accord. This is most significant in the fate of Socrates. When the Athenian was accused by the orthodox religious party of introducing new gods and ruining youths, the secular authorities immediately took the affair in hand, and Socrates was condemned to death. And it is known that religion was still more a State affair with the superstitious Romans. Indeed, as is seen in the persecution of Christians in the first imperial era, the Roman emperor had to be worshipped as a god, and to be honored by sacrifices. He who failed to render such homage

committed the greatest possible crime against the majesty of the emperor, as also against religion, and for persistent heresy was liable to the death penalty.

In classical antiquity, institutions for the highest instruction had to deal with only one united power, embracing all political and religious factors, which stood always under control of the public authorities. This rule has been everywhere preserved through the Middle Ages down to modern times, except in England and America—that public authority controls what is taught and practised at universities. Still, the great difference between the older Grecian and the later Roman periods concerning the public position of institutions for the highest instruction is easily recognized:

First, during the political independence of Greece, when Greek science and philosophy flourished most auspiciously, the higher institutions of learning were private establishments. Prior to the Sophistic period, the professors were in the habit of communicating their scientific views only to select audiences of friends. An exception was the knowledge of healing, which was practised professionally and restricted to certain families of priests who were publicly recognized. The philosophic union for moral development founded by Pythagoras was a club of friends under the guidance of a master. With the advent of the Sophists, instruction became more and more accessible, the pupils paying for professional tuition, as everything remained in private hands.

A more aristocratic system began with Plato, the pupil of Socrates. Plato is known as the founder of the so-called academic school. The gardens and buildings belonging to the various institutions were gifts from private individuals. The schools were a veritable union of teachers and pupils, all being subject to the school director. Later institutions of this kind were based upon the Platonian school of philosophy, which served as a model for many centuries. In Greece the highest schools were privately governed, and an attempt made at Athens, 306 B.C., to have instruction in philosophy controlled by public authority was soon abandoned. It is noteworthy

that Plato, and probably also Aristotle, favored official control of high schools. A start in this direction was the founding of the great library at Alexandria, and of the museum assigned to salaried scholars. This encouragement of the highest professors by the Ptolemaists in Egypt, in the Alexandrian period, gave a great impetus to the cause of education.

Secondly, the highest Roman schools, during the time of the emperors, were invariably ruled by the government. The initiatory step was taken by Augustus. Vespasian offered salaries to rhetoricians. Hadrian founded the Athenæum in Rome (an imitation of the museum in Alexandria), at which philosophers, orators, and poets gave lectures and readings. Antoninus Pius established professorships of rhetoric and philosophy throughout the empire. Marcus Aurelius Antoninus decreed that the academic, peripatetic, stoic, and epicurean schools of philosophy at Athens should each have two paid professors. Yet active life at these institutions had long vanished, and it is evident that the large sums expended by the government were rather detrimental than otherwise, at least to the philosophic schools. The professors became vain and arrogant, while the misconduct of the students was notorious.

Schools of jurisprudence, however, maintained by the State at Rome and Constantinople, were conspicuous and worthy institutions. Indeed, from the time of the Roman emperors to the present day the highest schools have remained under public control, though this has not always resulted in promoting the progress of science.

We shall next trace the separation of the secular and clerical power, from the Middle Ages down to modern times, and consider the relationship of universities to modern society.

OPTIMISM *VS.* PESSIMISM.

BY W. J. COLVILLE.

THE recent publication of a noted book, by a German author, dealing with current events in a decidedly pessimistic strain, has called attention to the question whether life is really worth living. The present metaphysical movement, the proportions of which are constantly increasing, gives an affirmative reply to this query, otherwise perhaps, answerable, only in the negative. Seek to disguise the facts as we may, it is impossible for any reflecting or sympathetic mind, looking at existence from the temporal and material side only, to believe in the incessant working of a beneficent Force whose tendency is toward justice and righteousness.

Pessimistic conclusions are based on narrow views of life. In all questions the extent of vision will be according to its depth. The two contradictory modes of thought, known as optimism and pessimism, may be defined as follows: Optimism declares that all things are good at heart; that essential goodness lies at the core of the universe; consequently all forces are working together toward the best possible end, under the immutable direction of beneficent law. Pessimism, on the other hand, recognizes no Supreme Goodness; but, while it does acknowledge the existence of a changeless law of necessity, it regards the latter as unwise, unmerciful, and unjust.

All modes of thought originate in human experience; it is therefore well to consider what experiences have led various people to such contrary conclusions concerning the working of nature's laws. Like many other trite sayings, the adage, "Beauty is in the eye of the beholder," contains a wealth of scientific meaning. We see only the impressions received from the objects by which we are surrounded, and our mental attitude decides the effect of such impressions.

The teachings of mental science reverse the common misstatement that the physical condition regulates the mental. That which the physicist considers a primary cause is regarded by the metaphysician simply as an effect.

Optimism becomes possible in either of two ways: First, we can deny the existence of sin, sickness, and death, attributing such phenomena to misbelief and hallucination; secondly, we can admit the temporal presence of these *seeming* evils, but pronounce them blessings in disguise. The latter position is to-day most frequently assumed by advanced thinkers; yet to some minds it may appear like having recourse to the old theological notion of Divine foreordination, and to the kindred dogma which urges our resignation to the inscrutable decrees of Providence, not daring to question the dealings of the Almighty with his "weak and erring" creatures.

The indorsement of such depressing views of religion is not our purpose, however, nor would it be in accord with the present trend of metaphysical thought in general. It is doubtless true that there are mysteries which no finite intelligence can nuravel; but the scientific spirit of to-day is so thoroughly interrogative that its attitude toward all mysterious problems is apparently an earnest intention to lift the ancient veil of Isis and peer into the holiest sanctuary of human nature's temple: therein expecting to find the true Deity, not as an avenging Judge, but as a gracious Parent.

Founded upon no crude, anthropomorphic conception of Divinity, optimism rests upon a theomorphic view of the real spiritual humanity which lies behind the mask of flesh, while declaring itself impeccable and immortal. If man is essentially good; if this brief span of seventy years is but a moment in an endless individual career; if the true ego or *Âtma*, the individual self, persists unchangingly, while only vestments and places of abode change and vary—then the present existence no longer assumes the tremendous position it has occupied, whether in the light of ancient theology or materialistic non-immortalism. If, moreover, all things are working together for good, and our experiences are necessary to our growth and education, we are

surely justified in taking a new and more philosophic view of trials, difficulties, and sufferings—equally removed from complaint and protest on the one hand, and from stoical resignation to a supposed inevitable curse on the other.

The Oriental religions, notably Brahminism and Buddhism, have been variously described as optimism, pessimism, and necessarianism by those who have considered them from different stand-points. The chief difficulty concerning the real teachings of any scheme of religion or philosophy arises from the fact that all systems are complex rather than simple, containing various elements of unequal value and permanence. Nevertheless there are certain basic ideas discoverable beneath the accumulation of intellectual *débris* which acts to conceal foundations. Though the optimism common to all great systems of thought is rigorous and pronounced, it is likely to be misinterpreted by the superficial critic as latitudinarianism; yet it counsels no idle policy of *laissez faire.*

A terse definition of optimism as applied to existing conditions is a supreme conviction that, however bad things may now appear, they are capable of being righted; and we ourselves can right them. Apply this definition to practical work for individual and social regeneration and it will be found a good working hypothesis, as no one can reasonably be expected to pursue an apparently forlorn hope, nor can one expect to succeed in any undertaking to which he does not feel prompted by a "still small voice" within.

One of the chief causes of the prevailing pessimism is in itself a strong argument in favor of optimism. I refer to the bitter cry that we are "degenerating." The surest sign of progress is a growing discontent with existing conditions. A "divine discontent" is ever urging us forward; there is a place, therefore, in all progressive movements for what theologians have called "conviction of sin." As we advance we grow dissatisfied with past and present attainments; our ideas brighten; our demands increase; our standard rises; we become consciously displeased with nine-tenths of all we see around us.

Though forward glances are usually more inspiring than

backward ones, it is frequently profitable and encouraging to view the past before considering the future; otherwise we lose the advantage of decisive contrast, without which no just estimate of progress can be made. Return to the days of Shakespeare; visit the court of Elizabeth; witness the brutality and vulgarity common to even the most refined circles of three or four centuries ago. Then consider the court of Victoria and the average manners of the educated English people of to-day. The contrast cannot fail to impress the beholder with a sense of marvellous progress since the sixteenth century.

Fin de siècle habits undoubtedly deserve a good deal of the ridicule which many of them are receiving. Effeminate and plutocratic tendencies merit rebuke; but we are not so lost or degraded as "degenerationists" declare, nor are the times so sadly out of joint as professional mourners over the decrepitude of civilization would have us believe. Probably no single view of the present social and industrial condition is altogether false or entirely accurate; yet it scarcely needs arguing that the ethical result of an optimistic theory must be healthier and more conducive to every needed reformation than a pessimistic one which depresses all who hold it, without even suggesting how improvement can be made.

The sole benefit accruing from the diagnosis of a bodily disorder is that the requisite restorative agents may be applied and the patient's recovery thereby accelerated. What are the chief depressing signs of these closing years of the nineteenth century? First, an almost Roman or Babylonian love of luxury may be mentioned; but this is counteracted by the activity which characterizes the modern American or European, who, while he may find much pleasure in luxurious surroundings, is continually offsetting this excessive tendency toward luxury by engaging in the struggle for intellectual as well as material supremacy.

The mammon-worshipping spirit of the hour may be classed as a second downward tendency; but this is rebuked by the love of culture now becoming universal, and by the law (seemingly inherent in nature itself) by which the centralization of

wealth in a few hands becomes of very short duration. The *nouveaux riches* may constitute for a time a set of purse-proud idolaters of gold, but they are like children carried away with a glittering toy to which they are unaccustomed: when the novelty has worn away the gilded images will be deserted, as they possess no attributes or powers which can long satisfy the wants of human beings.

A third menacing tendency is the prevalence of a fierce and heartless spirit of competition, as opposed to co-operation in business; but this is by no means the gigantic evil it appears. The strongest pleaders for co-operation are the first to acknowledge that the motives underlying competition are not altogether base, while the competitive spirit itself is capable of being directed to the fulfilment of the highest ends of human welfare.

A fourth source of regret is the present low plane of morality in existing society; but, though immoral practices, both public and private, are sadly numerous, no fair-minded student of the evolutionary theory of moral development can fail to see that the present stage is decidedly higher, all things considered, than that of fifty or even twenty years ago.

A fifth cause for pessimism is the poor condition of health so conspicuously in evidence. Dyspepsia, nervous prostration, general debility, and many other ailments of more or less baffling nature, are said to be increasing; while loss of teeth and hair threatens the community so completely that the coming race, it is predicted, will be nervous, toothless, irritable, and bald! Such a picture is not inviting—but is it true? While there are no grounds for presuming that it is a faithful portrait of the future inhabitants of this planet, yet there undoubtedly exists a blind, unreasoning optimism which is only less dangerous than a depressing pessimism. The lamentations of pessimists may impel us to guard against this, however, so that even their lachrymose complaints are not without their mission in a world where (according to the optimist) everything is useful or it would not exist.

The author of the Decalogue, who says that error and its fruits may continue for three or four generations, but that good

and its consequences persist through thousands of years beyond the limit of mortal foresight, is still uttering the same great message of warning and promise combined. The saddening sights and sounds to which we cannot remain entirely oblivious should inspire, not depress.

Great issues are pressing for solution; mighty questions demand answers; and no one save the enlightened metaphysician is ready with an adequate reply. "Go ye into all the world and preach the gospel to every creature" is an everlasting command. How can it be obeyed? Only through the mighty influence of thought. The gospel message is good news—joyful tidings to all the race; it is the living, vitalizing spirit of the Christ speaking in and through the lives of all consecrated disciples of super-personal truth, regardless of name, belief, and nationality. Not only the reunion of Christendom, but the federation of the world itself is possible through the spiritual agency of strong, hopeful, helpful thought, a quality which we may all impart if we will.

Leaving harsh, external measures of doubtful benefit to those who do not yet see the dawning light of the new spiritual day, it is clearly the mission of those who realize the power of silent thought to mentally hold aloft the banner of progress. We are at all times advancing. Our seeming retrogression is but an onward march through the narrow passage-way foretold ages ago by the founders of Gizeh's mighty Pyramid; but before us lies the King's chamber, whose lidless sarcophagus denotes the baptism of humanity in the laver of regeneration and the subsequent resurrection to a new and higher life, on the five points of universal brotherhood. The five digits of the great human hand—the five races—will ere long co-operate, though possibly it is not their mission entirely to amalgamate. When this federation shall have taken place, the question propounded by the Sphinx will be answered—as reason blended with intuition and intellect married to affection lead the race forward to a fruition of which we have hitherto but vaguely dreamed.

DEPARTMENT OF

HEALING PHILOSOPHY.

[We invite contributions to this Department from workers and thinkers in every part of the world, together with information from those familiar with Eastern works containing similar teachings which would be valuable for reference. Well-written articles of moderate length will be used, together with terse sayings, phrases, and quotations adapted to arouse comprehension of those principles of wholeness and harmony on which the health of a race depends. The wisdom of the sages and philosophers of all periods and climes, as well as the most advanced expression of modern thought in these lines, will find a welcome in these pages. Co-operation of earnest friends in so brotherly a cause as this will result in a mighty influence for permanent good, physically, mentally, morally, and spiritually. Let us, therefore, in this attempt join hands, heads, and hearts, for a permanent healing of the nations by developing that degree of knowledge which shall make health their common possession.]

THE BIRTHRIGHT OF HEALTH.

The importance of health, giving rise as it does to the questions, how it may be acquired and how retained, becomes in every civilized community a subject of the utmost significance to thinking minds. Especially is this true with those who are inclined to consider causes and results, with a view to lessening danger and increasing safeguards.

No intelligent observer will deny that in the present age diseases on the physical plane are constantly increasing in both number and variety. It is equally certain that the intensity and consequent menace to human life of many of the recognized forms of disease are on the increase, as evinced in the mortality and the frequent complication of one form of disease with another.

The increase of diseases brings an almost confusing variety of asserted remedies, each lauded higher than its predecessors. If with this marvellous increase of remedies could be found a corresponding decrease of either the numbers or the fatal intensity of

diseases, there might well be a hopeful confidence in the final conquering of the dread enemy. But, alas! this desirable result does not appear. In numbers of instances the physician, having seemingly conquered one disease, helplessly witnesses the precipitation of his patient into another, perhaps more acute, under the seeming power of which he quickly passes beyond control of all powers known to *materia medica.* The frequency of this experience forces upon the observing witness the conclusion that, after all the earnest, careful, and painstaking research and experiment maintained during the thousands of years of the history of medical practice on a physical basis, there still is something lacking in the medical curriculum—something of vital importance remaining yet undisclosed in that method which endeavors to account for and describe disease as it appears in the human family and effectively apply a curative influence. Medical practice fails to relieve too great a number of curable cases, and shows a loss of too large a percentage, to rank as a science.

While cringing under affliction it is not necessary to bow to the result, declaring that a monster has been created of such proportions and power as to be unconquerable. Intelligent man does not believe it. Through every failure he always maintains the absolute conviction that it can, and eventually will, be conquered. In this superconscious conviction rests the most perfect proof that the enemy—be it entity or error—is conquerable, and that research will yet disclose the means.

The human mind is so constructed that it cannot be entirely and permanently deceived. In the midst of the deepest delusion there is an internal "something" that speaks of hope and forces conviction which impels thought in the direction of salvation from the impending disaster. This *inner voice of the higher nature*, then, eternally forbids the entire giving over to fate, under any circumstances, holding the light of understanding to such extent that no matter how far one may go in the path of false experiment, this conviction still remains—that truth exists and may be found.

The materialistic medical dogma of the age has dragged man down almost to the depths of despair with regard to his own safety and that of his loved ones. Yet, under the action of this divine impulse toward the reality of being, the human mind finally turns to its own superconsciousness; and, listening to the voice

of the *living truth within himself*, which always acts to keep him from the brink, intelligent man learns that so-called disease is not a monster created to work his ruin, that he is not at its mercy, but instead that health is an eternal reality of his being—his natural birthright and heritage—which may be enjoyed if he will but move in its own harmonious direction and conduct the actions of his life along its line of wholeness.

This direct inspiration of real truth leads him to think, independent of scholastic authority, outside and beyond the rules established in matter and set in the rigidity of its angular construction. Here the pure and harmonious curves of the natural activities of life become apparent. He then spiritually perceives that health is his own by virtue of the natural forces of his being; and he mentally reasons out processes by which, having deviated from the true paths of healthful existence, he may return thereto and thus regain his inheritance of *health in the wholeness of Being.* Here he evolves a theory which, upon test in application to life and its various activities, is found to contain exactly the fruits of the promise; and the proof of his conviction that disease can be conquered is finally reached.

But how is the conquest to be gained? By means of some new concoction of the same vile combinations of the lowest order of materiality, which has formed the basis of experiment in the past? Not at all. The first step that really led in the right direction was his superconscious act of turning away from all materiality, to the inner nature which is pure spirit and possesses only spiritual activities. The healing theory thus evolved—the first that has fulfilled the promise of pure and perfect health—started from and was built wholly upon the facts of the higher spiritual nature, and not a single sure and reliable curative agency was found until this most important step had been taken. Even the mental processes of reason, through which action necessary to demonstrate the theory is evolved, prove upon examination to be spiritual processes, *entirely immaterial* both in nature and application. The moment that a full realization of the principles enters the understanding the power is found to be at hand, fully fledged and ever active for the permanent good of both operator and recipient.

This beneficent power is all-pervasive and all-inclusive. Nothing that breathes is excluded from the healing influences of its

wholeness and perfection. In none of its activities does it bear the slightest resemblance to matter or to material action. It obeys no material rules; it conforms to no physical laws; yet every enduring physical science is obliged continually to yield obedience to the mandates of its spiritual principle as expressed in its wholeness of action, harmony of law, perfection of character, equality of judgment, and exactitude in every proceeding. Nothing short of this endures in scientific understanding, and this is nothing short of *spiritual reality*.* In the light of this understanding it may be clearly seen that the power which fulfils the promise of full, complete, permanent, and universal healing must be purely a spiritual power of eternal energy. Its discovery was a process made possible only by the exercise of spiritual faculties, and its truth is a spiritual truth of fundamental reality, the activities of which are endless life; in the endlessness of its life may be found the wholeness of health, and only through this wholeness can the endlessness be recognized.

The entire process of evolving the theory of spiritual understanding, which shall bring health to all who come under its beneficent rays, is a spiritual process of reason through exercising the natural forces of the mind. Thus both the theory and the process are mental, involving nothing material in the act. The change which takes place with the suffering victim of the delusion of physical disease is also, from its very inception, a purely mental or spiritual change. The corresponding condition of body finally results from the superconscious change that has taken place in mind. This proves the healing process as well as the healing act to be mental—a natural restoration to health; and mental healing becomes established as a fact in the world of sense, even in the midst of a degree of sense-illusion which makes it seem impossible.

The true healing process, the same as with every important discovery, is as simple as the shining of light; and, to one who understands, the healing act becomes as easy as to see in the presence of light. Its results also are as much more pregnant with power

* Witness this perfection and exactness in Mathematics. While it is the basis of every physical science and must be reckoned with in every calculation, even the most material in character, yet it is wholly *immaterial* itself, being simply the multiform expression of the spiritual principle—the exact equation of all the parts of a grand *whole*.

than the usual results of the guessing and blundering of materialistic theories as the results of all simple principles in mechanics are more powerful and far-reaching than the cruder though frequently more complicated mechanisms.

Through all the vicissitudes of human life there always prevails with every mind a full belief that health and happiness are the normal conditions of mankind, and that disease, suffering, and unhappiness, in whatever form they may appear, are abnormal and undesirable conditions to be avoided at every turn.

During the past fifty years there has been an almost constant development, here in America (the birthplace of freedom in more ways than one), toward a full understanding of the fact that the part of man's being which possesses the power to think, reason, feel and know a principle of action, is more powerful in operation than anything material, and that the human mind, acting through spiritual faculties, possesses by evolutionary inheritance power of dominion over every lower order of life or action. This pregnant fact has been known in some part of the world for almost countless ages.

It seems to have fallen to the lot of the medical student of the present "enlightened age" to recognize the appalling fact that some liliputian animal—so infinitesimally minute that a thousand-power microscope fails to disclose his corporature — possesses such superhuman power as readily to overthrow all calculations of the combined mental and spiritual faculties of the human race, while it coolly proceeds to devour his body and destroy his life. For aught we know (if this theory were true) it might also condemn his soul—one such act being entirely consistent with the other.

Calmly considered, however, all this becomes impossible in the intricacy of a human life. The human mind, acting through its faculties of spiritual intelligence, is the greatest power in the universe of sense-life. Its modes of activity include every variety of action possible to conceive as common to a material universe and to the experiences of that mode of life. Even more than this —its powers of understanding are capable of grasping intelligently every problem and knowing every law expressed in its mechanism. With this degree of knowledge goes undeniably the necessary power to deal with and to conquer every seemingly adverse ele-

ment or action ; otherwise knowledge is *not* power and intelligence does not help one to know even that which is beneath itself.

But the vagueness and uncertainty of immature calculation have no definite power over the human intelligence, which, being spiritual, is divine in nature and infinite in its capabilities. All these erroneous opinions proceed from hasty observation and incomplete thought. As previously suggested, if thought be turned within, it immediately goes beyond material bounds, and certain facts of existence not apparent to the eye of sense at once become established. Within, at the centre of consciousness, the light of intelligence always shines, incessantly giving forth brightness from the effulgence of its loving illumination. Its light is absolutely whole ; its illumination is all-pervasive ; its beneficence is all-inclusive ; its qualities are entirely free to all.

But this great good is *within*, and not to be found by external search. In the full and clear understanding of its nature, enjoyed through sharing its universal purity and truth, rests that degree of power which the entire world is searching for and struggling to possess. The search being external these struggles are material in tendency. They are made principally through effort to wrest from another that which seems to have become the object of envy or covetousness, and to gain possession by overthrowing some other. Such effort is entirely outside the pale of the true law and will never succeed. No true possession ever came through similar action, and no healing power will ever be found in such external view of the laws of being. Yet the true knowledge is accessible and the real laws are clearly observable within the illumined area of *consciousness of spiritual life.*

In the illusion of material life each object, thing, or supposed being is examined through the darkened glass of sense. The limitation of the power of physical sense establishes an end to observation, whereupon the being or object also seems to end. This develops the sense-illusion of separateness, which universally prevails in earth life. It is entirely the result of failure to recognize the natural extension of the object or thing throughout the finer and more intricate parts and elements of its being. This once realized would show the uniting of one with another and the union of the seeming many into that entire whole which really exists in the harmony of the perfect law. Though unrecognized, the law still

stands inviolable, and always ready to shed its beneficent rays upon all who turn in the direction of its light.

This law of unity is the life of all Being. In the intelligent comprehension and willing recognition of the wholeness of universal life there dwells a power of thought which once aroused sweeps outward over the sandy wastes of material illusion and superstition, burying ancient landmarks and creating new boundaries without regard to either dogma or tradition. It is the mighty force of *intelligent comprehension of reality* which can meet with no obstruction, but before whose resistless tide all loose opinions are swept to the dead level of exact equality. Fortunate is he who secures his foothold on the rock foundation of the understanding of wholeness; to him the burying of illusions will bear no import. In the intelligent comprehension of wholeness, health generates spontaneously; for *whole* and *heal* mean the same, the words being derived from the same root.

The understanding of this universal law of a whole and perfect life, belonging to and possessed by every being, leads into a thousand channels of conscious thought through which innumerable forms of thought-action generate for use in material life. In the illusions of this life of seeming separateness the various kinds and degrees of sickness develop.

No possible opinion of disease or danger can arise to which there may not be given a ready negative response from the basis of *wholeness of life in spiritual being*, and the forceful energy expressed in a spiritual realization of the principle involved will always annihilate the powerless illusion which rests only upon the shifting sands of the changing opinion of separate life. Scoff as he may, the materialist finds that the facts of demonstration "will not down," but they eternally prove the principle of their action by the universality and permanence of their results.

The intricacy of the human mind makes a great variety of actions possible even in the most external field, and in the midst of the deepest illusions; consequently, one who would successfully cope with the many forms of erroneous thought in sickness, requires all the powers comprised in the multiform expression of the principle with which he deals.

In the development of the science of mental healing various minds have formulated many modes of applying thought for the

purpose of guiding the wanderer into the paths of light, where he may share the goodness which is his in common with all. Some sufferers are surrounded by a general thought-atmosphere, gradually built up around them through erroneous teaching; these need the general application of a pure understanding of the principles of united life. Others, while sharing the divided opinions of a separate life, have formed in their own thinking mechanism special pictures of definite modes of injury, or sources of personal danger, which, carrying the potency of expected harm, frequently react upon the physical mechanism of the nervous system, generating therein their own distorted images and producing disturbances which do not so readily yield to the same *general action* which relieved the former type of sufferer. These require a *special application* of conscious thought on the part of the metaphysician, who, through his knowledge of all the varied opinions and illusions, as well as the truths of human life, can fit a principle to the sufferer's case that will antidote his mental disturbance and restore the harmony of a perfect equilibrium. Each of these modes has almost innumerable ramifications of thought to suit the requirements of varied cases, and each covers an important field in the healing philosophy. Neither can be spared from the perfect healing theory, which should be universal in application and result.

The rediscovery of this beneficent power is of the greatest possible importance to suffering humanity. Its rapid spread throughout our land shows that its need was felt. It also shows the readiness of an intelligent people to receive that which can be shown to possess genuine power for good, even though it does not agree with preconceived opinion or conform to traditional methods. Under the continued development of the healing philosophy as practised throughout our country at the present time, many valuable modes of thought are becoming established with regard to this most vital subject which if properly and thoroughly developed will certainly bring to the world just that condition of harmony which the "inner voice which speaks in silence" always prompts each member of the human family to believe as possible of acquirement. This condition will be realized when each shall know the other, and that united knowledge shall become SPIRITUAL UNDERSTANDING—the true "Elixir of Life."

LEANDER EDMUND WHIPPLE.

MIND AND MATTER.

It is a self-evident fact that mind has a controlling effect on the vital properties of organized matter, as exampled in the entire loss of the appetite while eating by the sudden announcement of calamitous news; the prostrating effect of fear, grief, and disappointment; the flush of the face in blushing, and the paling of it in anger; the buoyancy excited by good news and by music. But perhaps one of the most demonstrative is that of the will exercised upon the deltoid muscle, forming the cushion at the point of the shoulder. An ordinary muscular man can readily lift at arm's length a fifty-pound weight. The arm is sometimes twenty inches long, and is a lever of the third kind; that is, with a sustaining fulcrum, which in this case has its lifting attachment about an inch from the point of rest at the shoulder-joint; so that to lift a fifty-pound weight at the hand, being the long end of the lever, requires a lifting force of one thousand pounds at the fulcrum, the point at which the muscle is attached.

Here, then, is a muscle, stimulated by vitality and controlled by the mind, that has a lifting force of a thousand pounds. And this same muscle, removed from the body, would not sustain a fifty-pound weight without being torn asunder. In the first case it is living matter, subject to will-power; in the second case it is dead matter, with only a cohesive power. This fully illustrates the power of mind over the living organism, and this same power, combined with an unlimited amount of spiritual confidence, may carry with it a corresponding degree of curative potency in case of sickness.—*Dr. George F. Foote.*

He who knows how to operate on man by the universal spirit can heal, and this at any distance he pleases. He who can invigorate the particular spirit through the universal one might continue his life to eternity.—*From Maxwell's Aphorisms.*

A warm and close communion must be kept open between the heart and those masses of authoritative good denoted by the love of truth, the love of nature, the love of virtue, the love of man, and the love of God.—*Rev. W. R. Alger.*

MAD DOGS ARE A MYTH.

In a recent interview with a reporter for the New York Sunday *World*, Charles H. Hankinson, Superintendent of the Society for the Prevention of Cruelty to Animals, made the following statements, which are based on many years' experience with cases of alleged hydrophobia:

"Dogs don't go mad. It's a popular fallacy that they do. A dog gets overheated, as a human being would, and runs along the street looking for some quiet place to lie down and rest. Immediately the cry of 'mad dog' goes up. People run from him in all directions. A crowd pursues him with stones and sticks. The dog makes frantic efforts to escape from his persecutors.

"Finally he is driven into a corner. He is then in a state of the utmost terror. He feels that he is surrounded by enemies who seek to destroy his life. He makes a fight for his existence. In so doing he bites one or more of his tormentors. Then the policeman comes along and clubs or shoots him to death. Now if they had let that dog alone no one would have been bitten, and after getting the rest he stood so much in need of, he would have been perfectly harmless.

"Say one of those he has bitten is a child. Its mother, learning of the fact, proceeds to cry over it. If the child were let alone it would soon forget all about the dog, and no bad result would follow. But the foolish mother keeps the fact ever present in the child's mind, by constant reference to it, and lamentation over it. By degrees the child grows more and more nervous. At length it falls ill of nervousness. All the dreadful things predicted about it fills its brain. It imagines it has hydrophobia, and fear, not the dog, at last kills it. As with the child, so it is with grown people of nervous temperament.

"One of the most eminent specialists in hydrophobia in this city told me recently that a big hearty fellow called on him one day and wanted an injection to prevent death from dog-bite. There was nothing at all the matter with the man, and the doctor refused to give him an injection. He called again, and once more the doctor refused to humor him. He called a third time. His fears were beginning to tell on his health, and at last the physician

gave it to him. He injected some Croton water into the man's body. He, believing it to be the regular injection, went away satisfied. He never returned, and is as well to-day as ever he was.

"Why, in twenty years' experience here, we've had any number of mothers visit us with stories of mad dogs. We've talked each of them into believing that the dog was not mad, and what has been the result? We have never heard of a single death in any of these cases.

"I am not afraid of any so-called mad dog, nor would I be in the least alarmed if one bit me. There are vicious dogs, it is true, just as there are vicious men, and such animals should be killed, but our men will pick up any alleged mad dog in their arms and put him in a basket or bag to be brought to these rooms. They're not any more afraid than I am of hydrophobia, because they know there is no such thing."

NO MEDICINE WITHOUT MIND.

It is a well-known fact that where no mental action is involved medicine does not operate. No physician would attempt to medicate a lifeless body. Life must be present, with the mind active in some degree, on some one of the *three planes of consciousness*, or no effect can be produced by medicine. Without life there is no action; without consciousness there is no life; and without mind there is no consciousness on this plane of living action. When these facts are carefully weighed it seems reasonable to suppose that in all methods excepting the purely mental . . . the cure must have been effected through a mental action established without conscious recognition. This, we claim, is the underlying fact of all methods of cure—Medical, Chemical, and Electrical;—by Water, Rest, Travel, Change, Massage, Color, Music, Prayer, Faith, or Superstition. With each a *mental* factor is subconsciously involved in the operation, and if for any reason that action is not established, no cure results in that case.—"*The Philosophy of Mental Healing*" (*Whipple*), pp. 216, 217.

MAN must learn that he is here, not to work, but to be worked upon, and that, though abyss open under abyss and opinion displace opinion, all are at last contained in the Eternal Cause. —*Emerson.*

VACCINATION NOT COMPULSORY.

In the matter of the application of William H. Smith and Thomas Cummings, for a writ of *habeas corpus*, directing the Health Commissioner of the city of Brooklyn *et al.* to produce said petitioners before the Supreme Court, etc. (*Decided May 3, 1895.*)

This was an appeal from an order of the General Term of the Supreme Court in the second department, which reversed an order of the Special Term made in *habeas corpus* proceedings, discharging the relators from the custody of the Health Commissioner of the city of Brooklyn. The relators alleged in their petition that they were imprisoned or restrained of their liberty at their house in the city of Brooklyn, not by virtue of any judgment or process issuing from any court, but upon the order and direction of the respondent, the Commissioner of Health of the city of Brooklyn. They alleged as the cause of their imprisonment, which was effected by a detail of policemen to watch the premises, that they had refused to permit themselves to be vaccinated. They also alleged that they had been exposed to no contagion and were not afflicted with any disease, contagious or otherwise. . . .

The acts and measures, which that declaration approves, are stated over the signature of the Commissioner of Health, who declares them necessary to be taken for the preservation of the public health from the impending pestilence of small-pox.

They are stated to be, "First: Thorough and sufficient vaccination of every citizen who has not been successfully vaccinated within such period of time as, in the judgment of the Commissioner of Health, renders such person immune, should be procured. Second: Wherever any person in said city shall refuse to be vaccinated, such person shall be immediately quarantined and detained in quarantine until he consents to such vaccination." . . .

GRAY, J. The question presented, like all those which involve the right to restrain the citizen in his personal liberty or to interfere with his pursuit of a lawful avocation, demands a careful consideration of the provisions of law under which the right is alleged to be conferred. . . . The validity of the law is not so much called in question as the right to enforce its provisions. . . . It would seem from a consideration of these provisions of law that while responsibility and a wide authority have been conferred upon the respondent in the administration of his important office, nevertheless that the statute contemplates, when persons or property are to be affected by the isolation mentioned, that the fact must exist, either that they are infected with the contagious disease or that they were exposed to it. But I find no warrant for the rather extraordinary declaration of the Commissioner that "wherever any person shall refuse to be vaccinated, such person shall be immediately quarantined and continued in quarantine until he consents to such vaccination." . . .

That authority would, undoubtedly, be sufficient to deal summarily with cases where persons are stricken with a contagious or infectious disease, or have been actually exposed to it, and it is broad enough for every practical purpose in dealing with the facts of any case presented; but the authority is not given to direct, or to carry out, a quarantine of all persons who refuse to permit themselves to be vaccinated, and it cannot be implied. . . . The meaning of the particular language in the section is, and it should read, that the Board of Health shall "require the isolation of all persons and things infected with, or *who have been exposed* to, such diseases." . . . Like all enactments which may affect the liberty of the person, this one must be construed strictly; with the saving consideration, however, that, as the legislature contemplated an extraordinary and dangerous emergency for the exercise of the power conferred, some latitude of a reasonable discretion is to be allowed to the local authorities upon the facts of a case.

As the respondent has utterly failed to show any facts which warranted the isolation of the relators, they were properly discharged, and the order of the General Term should be reversed, and that of the Special Term affirmed.

All concur, except Haight, J., not voting. Ordered accordingly.

The decision above quoted has an important bearing upon the question of compulsory vaccination of the public school children, which is here declared to be a restriction of the rights of the individual; therefore invalid. This conclusion is not only indorsed by the lovers of freedom, and widely confirmed by the public press, but those who comprehend the metaphysical bearing of the subject also recognize its wisdom.

A meeting was held by the anti-vaccinationists at the Fifth Avenue Hotel, New York, June 5th, presided over by Alexander Wilder, M.D. In his opening address to the convention Dr. Wilder said in part:

"My experience has taught me that the most ugly cases of small-pox have been those of persons who have been vaccinated, and this was the recorded experience of Jenner himself. Any man who really studies vaccination does not believe in it. The idea of inoculating a filthy disease into a person for the purpose of keeping off another is absurd. Vaccinated people who suffer from small-pox have it in its worst form, not varioloid, but confluent. The average physician does not believe in vaccination, but it pays him to uphold it. There is only one chance in twenty-four of catching small-pox, so why should twenty-four be poisoned to save one? Refuse to submit to vaccination, and small-pox with our modern conditions of life will disappear. Once vaccinate a man and you render him liable to every disease under the sun."

THE WORLD OF THOUGHT

WITH EDITORIAL COMMENT.

VOLUME TWO.

With this issue THE METAPHYSICAL MAGAZINE enters upon its second volume. Its position in the field of letters is already definitely established. Its important place in the arena of public thought has been universally conceded by contemporary publications, and the value of its peculiar mission is everywhere recognized.

We have abundant evidence that, in coming into touch with the thinking minds of the day, the permanent welfare of humanity is being promoted. This is our primal purpose, and the large number of encouraging letters and contributions for publication which have come to hand are indications that our undertaking is no longer an experiment.

The advent of THE METAPHYSICAL MAGAZINE has been heralded with satisfaction wherever the English language is spoken. Its success is demonstrating the readiness of the human mind to accept and assimilate *truth* when honestly and plainly presented. It is our intention in the future constantly to broaden its field of action; to enlist the services of the most mature thinkers in those phases of mental activity which most deeply concern the spiritual welfare of mankind; to strive at all times to interest the friends of truth and justice, and to arouse dormant faculties of the mind into a realization of man's true endowments.

In this work we solicit anew the co-operation and substantial support of all interested in the higher development of the race.

* * *

THE concluding article on "The Religious Training of Children," by Abby Morton Diaz, was not received in time for publication in this issue. It will appear in our next number.

THE Greenacre Conference of Evolutionists will be in session at Eliot, Me., for one week, beginning with July 6th, under the direction of Dr. Lewis G. Janes, president of the Brooklyn Ethical Association. The object of the gathering is to afford opportunity for discussion of scientific problems bearing on the ethical, social, and religious conditions of our time. During July and August a course of summer lectures will be given at Greenacre. The Gestefeld Library and Publishing Co., of New York City, special agents for THE METAPHYSICAL MAGAZINE and the other publications of The Metaphysical Publishing Co., will carry a full line of occult and metaphysical books, their specialty, together with all the magazines and a supply of miscellaneous reading. They will also open a branch of their Circulating Library, offering patrons a large assortment of choice reading.

* * *

"NOTHING GREAT BUT MIND."

[Written for The Metaphysical Magazine by REV. JOHN E. BUSHNELL, A.M., Oakland, Cal.]

The power to know existence at once without the intervention of anything —image or imagery—between the knowing mind and the object of such immediate knowledge is evidently a proof of the unity of life in its divine reality. With teachers of every school, we may sit at the feet of all antiquity and say:

"Mind it seeth, mind it heareth; all beside is deaf and blind."

Above the desk in the lecture-room of Sir William Hamilton, the father of what is commonly termed "Natural Realism," there was placed this favorite aphorism:

"In the world there is nothing great but man;
In man there is nothing great but mind."

Jevons, in his "Lessons on Logic," says, "In vain would any one deny the truth of the favorite aphorism," which is given in capital letters in the "Logic," as it also appears, without quotation marks, on the fly-leaf of Hamilton's works. Thus some are led to suppose that Hamilton is the author of the suggestive lines. In his lecture on the course in metaphysics, however, credit is given to another as follows:

"Considered in itself," says Hamilton, "a knowledge of the human mind, whether we regard its speculative or its practical importance, is the most interesting. 'On earth,' says an ancient philosopher, 'there is nothing great but man; in man there is nothing great but mind.' No other study fills and satisfies the soul like the study of itself." The aphorism is credited in an editorial foot-note of the edition by Mansel and Veitch as follows: "Phavorinus, quoted by Johannes Picus Mirandulae. In Astrologiam, Lib. III., page 351. Basil edition." By the courtesy of Mr. Hutcheson, of the Congressional

Library, two editions of the "Picus Mirandulus Opera" have been recently consulted, on account of a discussion as to the author of this celebrated aphorism, occasioned by a reference in my paper on the "Philosophy of Education," at the Philosophical Congress in Chicago.

It may be interesting to note that the Basil edition (1557) says: "*Nihil magnum in terra praeter hominem, nihil magnum in homine praeter mentem et animum, huc si ascendis coelum transcendis, si ad corpas inclinas et coelum suspicis, muscam te nides et musca aliquid minus.*" The edition published at Venice in 1498, soon after the introduction of printing gives the following version, credited also to Phaurori (Phavorinus): "*Nihil magnu in terra praeter homine; nihil magnu in hoie praeter mete et animu.*"

The remark has been made that Hamilton was fond of *recherche* quotations, and that he was not always accurate in his use of them; yet we must thank Hamilton for using this ancient gem of thought in an English dress which suggests the essential unity of the soul life—the real image of the Divine Creator. This philosophic tribute to the true man—the self-knowing mind, which strives for a "conscious union with its Source"—secures for high and low an appreciation of the personal worthiness of every human being. This self-respecting ideal has also made the name of Phavorinus honorable for every age and tongue, despite the fact that the fickle Athenians threw down his statue to flatter the offended Hadrian. Thus we see that a great truth is not dependent upon the changing forms of speech for its preservation, since the power of the mind lives on when emperors and empires have passed away.

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A MAN who is to accomplish a great work must have infinite patience in dealing with all manner of obstacles. These very obstacles are the test of the greatness of his aim and the steadfastness of his soul. If he survive them, he is worthy to achieve; if he yield to them, he is not the man to win the victory. That is reserved for men of greater insight and of stronger grasp. It is easy for raw recruits to make a charge, no matter how forlorn, but it is very difficult to keep them steady under continuous fire. There is a certain joy in a dash, however dangerous, which is absent from a perilous position long maintained. There are many men who can brilliantly and successfully lead a short and quick movement, but the men who can successfully guide a long and stubbornly contested reform in any department are few. For such men must possess, not only clear moral convictions and the ability to make those convictions contagious, but also the reserve power of soul which is a base of supplies to a commander on a long march in the face of numberless discouragements, obstacles, and failures of support. There is something divine in patience, because it is the quality which makes great works possible.—*The Outlook.*

THE NEED OF SPIRITUALITY

Theodore F. Seward, in a recent issue of *The Outlook*, makes the following observations on a subject of vital interest:

"The great defect of the American character is unspirituality—a lack of perception with regard to the things of the inner life, the life of the soul. When we stop to consider it, we see that it could not well have been otherwise. The first task of the young and growing nation was to master the physical forces of the continent and utilize its vast resources. Attention was thus inevitably fixed upon external things. For the time being, the external and material appeared to be of prime importance. Side by side with that influence went another overwhelming appeal to human nature in the opportunities for amassing wealth which an opening country afforded. The result in the national character is expressed by the word *unspirituality*. The evil has developed so gradually and is so deep-seated that we as a people scarcely realize its existence. Its influence is subtle and all-pervading. Several years ago a distinguished Japanese visitor was met by a reception committee in New York City. Every attention was paid to him, and especial care was taken to show him the glories of the metropolis, its noble public buildings and elegant private residences, its manufactories, Central Park, and the Metropolitan Museum. After the tour was concluded, the guest said: 'I observe that the Americans are not a religious people. You have shown me wonderful evidences of your material prosperity. In Japan we would show you our places of worship and all that belongs to our religious life.' This was not spoken sarcastically. It was simply an inevitable impression from the spirit he saw manifested.

"Was he not right? What is our national standard of judgment? It is success. What is the criterion of success in the business world? Is it honesty, integrity, nobility of character? Nothing of the kind. It is money, and only money. What is the standard of success in the churches? Is it depth of piety, Christliness of life and conduct? No, it is numbers, prosperity, external results.

"The evil is not limited to religion. It exists equally in literature, in art, in education. There is no nation on the earth so far from nature as our own nation. How many are there of our sixty-five million inhabitants who can enter into the sentiment of these words?—'Sympathy of nature with the human race, the indescribable innocence and beneficence of nature—of sun and wind and rain, of summer and winter—such health, such cheer, they afford forever! and such sympathy have they ever with our race that all nature would be affected, and the sun's brightness fade, and the winds would sigh humanely, and the clouds rain tears, and the woods shed their leaves and put on mourning in midsummer, if any man should for a just cause grieve.

Shall I not have intelligence with the earth? Am I not partly leaves and vegetable mould myself?'

"It is true that this is the language of an American—Thoreau. But Thoreau was regarded by most of his fellow-citizens in this great republic as a semi-idiot, and the only reason he is not so regarded now is that he is dead. If he were living in his cabin by Walden Pond at the present time, he would still be under the same censure of not knowing how to make money. . . .

"America cannot help returning to higher and better things, for they are her birthright. No nation has a grander basis for religious life. Our nation was founded by men of the sternest religious type. It purchased its liberty by blood and self-sacrifice. It sealed its purchase of universal freedom by one of the mightiest wars of history. The unspirituality and worldliness into which it has drifted is but an incidental result of a century's struggle with material forces and the prosperity which naturally accompanied that struggle. The true undercurrent of religious feeling is sure to reassert itself. It is already beginning to do so, and no question is more vital and pressing to-day than that of knowing how to foster and develop the better tendency.

"One agency of inestimable value to this end is already provided—the kindergarten. In this heavenly institution (for so, in its best estate, it may be truly characterized) the child is taught to observe the processes of Nature, and to learn some of the many lessons she is ever ready to impart. A foundation is there laid for a normal and healthy growth of *all* the powers and faculties."

* * *

IT is given us sometimes, even in our every-day life, to witness the saving influence of a noble nature.—*George Eliot.*

* * *

THE soul secretes the body as the snail secretes its shell, and the body is but the expression in terms of matter of the stage of development to which the living being has arrived.—*Kingsley.*

* * *

THE best and most important part of a man's education is that which he gives himself.—*A. Houssaye.*

* * *

THINK wrongly if you please, but in all cases think for yourself.—*La Bruyère.*

* * *

GOOD nature is that benevolent and amiable temper of mind which disposes us to feel the misfortunes and enjoy the happiness of others; and, consequently, pushes us on to promote the latter and prevent the former; and that without any abstract contemplation on the beauty of virtue and without the allurements or terrors of religion.—*Balzac.*

AN OUTLINE OF MODERN PHILOSOPHY.

From the opening address of S. S. Mumaugh, M.D., of the Lima Philosophical Society, Lima, O., we make the following extracts, which are pregnant with thought of the most vital importance. They would form a substantial foundation for organization, with any group of independent thinking people in any part of the world. The Metaphysical Society, New York, has adopted practically the same course of action and embodied the same thoughts, which are being gradually worked out through research along various lines. The Metaphysical Club, Boston, we are authoritatively informed, intends to cover similar ground. We hope many other organizations of like character will be formed, and that prosperity will attend their efforts. No greater work can be done for the permanent good of humanity than thoroughly and conscientiously to investigate these weighty problems without prejudice:

"The design of the promoters of this Society is to collect facts and consider problems pressing for solution. It is to be hoped that all come with the single end in view of men who think with their heads and their hearts: to ascertain, so far as we are able by evidence and research, what is the very truth, leaving the hypotheses for individual and collective debate. For the investigation of truth, continued intellectual pursuit is indispensable. The most brilliant mind must converge its rays to a focus before it can become a burning light. Power lies in concentration. In order to bring about any important results in the arena of thought there must be a limitation to the field of exertion, a fixing of attention, a gathering of the mind's faculties, and a combination of the soul's energies. That which the phrenologists call concentrativeness, which means to seize a subject with vigor, pursue it with perseverance, and never leave it until completely mastered—to teach our faculties to act in concert, to move with automatic precision, to obey commands with promptitude, and to rush to head-quarters at a moment's warning—will come into play in searching for accurate knowledge. Without this the most powerful organs are weak. . . .

"No one of us should upon any subject accept the most comfortable view for the time in that which may be intangible and intricate, but it shall be our duty to set forth, openly, freely, and frankly, our reasons. Then let us judge as well as we reason and act as well as we judge. It is not for us to act from authority so much as from reason. We should keep all our avenues of human indolence guarded, and not be entirely guided and directed by the opinions of others. We should bring natural truths into the pathway of dis-

covery. It should not be our highest aim to read or write, talk or laugh, look or hear, but to *think*. To acquire original thought we must pay the price for it, which is labor. Perchance we may shoot a spark into the regions of science, but bear in mind that this is to be reached more through nature than books. Homer had no books, but his soul kept house in the universe. The heavens and the earth furnished an abundance of rich food for the thoughts of Bacon's broad mind. Shakespeare studied human nature more than books. This is the Castilian fountain from which we must draw.

"The causes and the nature of that which is material or immaterial may come under our survey in order that the truth may be extracted therefrom, because our domain allows us to deal with the external world, or to dive into the mysterious phenomena of the internal world; but we should seek less form than essence, less beauty than truth. Many and diverse are the subjects which may present themselves for the inquiries, the discussions, and the consideration of this body of men. No member should adopt his creeds, his thoughts, or his opinions without first having examined them on every side. Reason should be our guide, not instinct, faith, nor love. It is by this test in the last analysis that everything is tried, and not by custom, education, or law. We should proceed by separating subjects into their component parts, from detail to the whole, from man to men, from an atom to the universe; in a word, from the exception to the rule. Let us examine the order which is generally regarded as symmetry in its relations.

"To do this will call for the most careful thought, which is the stepping-stone to all intellectual excellence. The want of close thought and the absence of strong thought have often enough allowed imagination to triumph and entomb the mind of the world during the time that this form of thought was dispensed with. Mark the results of these fearful experiments. The Middle Ages allowed to exist all kinds of fantastic creations, which were the origin of a multitude of errors. These were admitted, systematized, repeated, formed into doctrines, and handed down to posterity among its earliest ideas; they forced into subjection the best intellectual faculties and persisted for age after age, until reason reasserted her rights and drove imagination back within its proper limits. It being a part of the physical organization to be governed by an irresistible desire for the unknown and a true love for the marvellous, should we not see to it that reason guides us? Then error will remain in the background and superstition will sleep.

"May we build on the firm foundation of fact. Theories may be exploded by argument, but no argument will answer a fact. Deductions from it may be disputed, but the fact remains as before. No power on earth can destroy it. No pseudo-scientific or sacerdotal denunciations, no sneer nor jeer of conceited ignorance, no ingenious reasoning *a priori* can extinguish it. Just as the astronomer of old responded to the forced recantations of dogmatists concerning the scientific heresy of the earth's rotation, 'But it

moves nevertheless,' so may we be able to say, in speaking of the leading conclusions of our inquiries, that they *are*, and *cannot be otherwise.* Do not understand me as advocating that we are to reach results on one side of a question only. This would be perverse and end in a general loss.

" We are to deal with the atmosphere by means of which intellectual life is oxygenized, as it were—the atmosphere surrounding the *terra firma* of science. There certainly can be no objection to this Society allowing speculation, if it spring from this source and remain on this basis, to come within our theme. How vast and grand is the territory to be explored by us! How fruitful the problems that invite investigation! Our storehouse is overfilled with facts. If we only search we will find. If we labor we will succeed. . . .

" Electricity, that mode of motion of the molecules of matter, that invisible substance disseminated through all nature in various proportions, that subtle agent—the phenomena and laws of which science has so marvellously unfolded to us during the past half century—should come to our notice. The strange available facts after which our minds certainly long, the wonderful practical discoveries of Morse, Edison, Faure, Plante, Dolbear, Ader, Hughes, Bell, and others, as well as the possibilities of its future, cause this branch of mechanical philosophy to come conspicuously into our foreground. There is the telegraph, the telephone, the phonograph, the photophone, and many others even more marvellous (if possible), and a promising future for others still more extraordinary, none of which can ever cease to be profound wonders. This not wholly explicable subject is a matter of eager curiosity to the world, and should be subjected to systematic investigation by this Society.

" Philosophy, denoting as it does the sum total of systematic knowledge, takes nothing on trust. It is proof, and proof means the best evidence the nature of the subject will permit. Faith has no recognition in science, of course, yet our subject-matter need not always be perceptible to the senses. Mind and soul are sciences which can be based upon at least as many mental facts and phenomena, and therefore on as secure foundation, as any of the physical sciences. They are subjects for knowledge as well as for faith. To search after scientific proofs concerning them is not to question the authority that declared them to be.

" But few if any subjects should be excluded from scientific and careful investigation by this Society. To debar mind and soul from the same scientific examination which is given to the body and other forms of matter, would be returning to that phase of mental darkness which pervaded the faith of the antiquated theologians in the pre-scientific ages.

" In examining these mysterious subjects and other similar phenomena, certain well-settled principles concerning human responsibility should always be kept in sight. Absolute truth will not be so conspicuous here, and relative truth will abound. We should be on our guard against false perception,

falsehood, exaggeration, legerdemain, and collusion, because the mind of man is predisposed to deception and loves that which it does not understand. There is scarcely anything so absurd and unfounded as not some time to have been believed. Then in examining facts let us be on the alert and control those innate infirmities of human nature. . . .

"I am aware that facts ought to be received by us, notwithstanding any hypothesis to the contrary or of our inability to account for them. Science is continually converting singular phenomena into actual certainties and explaining the conditions upon which they depend. Genuine facts may occur differently from those which have been experienced previously. They may occur from general laws not yet understood. They may take place in violation of laws which are understood, but when such inconsistencies arise they should only be received by us after we are certain that a departure is justifiable. I would not discourage observation, research, and rational belief; but we should exercise caution, reflection, and rational doubt. I would not becloud the field of physical truth, but we should not darken the regions of moral and intellectual truth. It is better for us to be inquirers before becoming converts.

"The principle is clear that every member of us is a separate being, destined to see, not *with* but *by means of* his own eyes, hear by means of his own ears, and pray by means of his own tongue. No intelligent person doubts the fact that unaccountable feelings may tell man that others are near when sight and hearing are closed. The blind individual knows a multitude of marvellous things which are known to no other sense than sight. The brain of the deaf man may receive sounds, remarkable as it may seem. In other words, there can be but little question that the brain* does the work and the senses are its tools, for the eyes do not see, the ears do not hear, and the fingers do not feel. I know that there are evidences of sight without employing the eyes, and of hearing without the agency of the ears, disclosed by the revelations of hypnotism. Notwithstanding these occult facts, there is a becoming limit to our work in such lines which we dare not go beyond without corroding the palace of truth. . . .

"Psychological philosophy is one of the largest branches of our plant which sheds its fragrance over the arena of progress. The scientific spirit and the inductive method have found here a congenial field and have brought forth grateful fruitage. Child-study is a practical subject, giving a basis for educational methods. This can be carried on with scientific exactness. The child's mind should be an open page to this Society, not of abstract themes, not of mystifying discussion, but thoughtful psychological study.

"There are many singular facts about man, calling for attention. The reciprocal relations of mind and body should consume a portion of our time. The great problem of mind and body has occupied the best thought for ages.

* The mind, rather.—ED.

The extent and nature of their connection have been the subject of active and acrid dispute between the wisest philosophers.

" Mental suggestion is another subject around which centres much interest just now. The susceptibility of human beings to moral influence and mental suggestion is known to all of us as a fact beyond dispute. Simple suggestion enters largely into the work of the teacher, the clergyman, the physician, as well as the fraud and the cheat. Hypnotism is a definite form of mental suggestion. Even telepathy is maintained to be a verity, and many scholarly men say that thought can be ' carried on the wings of the wind ' to every quarter of our planet. It is not my especial business to affirm or deny in this paper, but if thought can be transferred from man to man, without utilizing any of the mind's five ordinary mediums of exchange, then we have surpassed the scope of the most exalted part of the material man—the nervous system—and are soaring high above the possibilities of our corporeal organs. There is enough reality underlying these fascinating subjects to justify consideration.

" It behooves us to bestow some attention upon hypnotism. Mesmer's teachings were unmercifully ridiculed, and he was put down in his turn as a scientific heretic. Such phenomena could not be accepted in opposition to the then established principles of science and known laws of nature. Innovations into both science and religion are always opposed by a combination of ignorance and intelligence. But I am telling you the old, old story, which is the common lot of new truth. Truth is immortal. It may be suppressed, but it will spring up again and again, and in the end will prevail. The progress of physiology, blending itself more closely with the general laws and inductions of physical science, has raised mesmerism from a degraded position in the annals of medicine, explained its real nature, placed it upon a foundation of organized knowledge, and dignified it with the appellation of hypnotism. This curious and interesting question should be treated in a production by some member. It is scarcely necessary to remind this body of the principle that in proportion to the strange curiosity of the phenomena a higher degree of proof should be required. The strictest scrutiny should be made into the most minute details before we place mysterious phenomena upon our record as facts. It is a rule of common sense and reason that alleged facts concerning phenomena of rare occurrence and transcending common experience should be supported by the best evidence procurable that the nature of the subject will permit. Primary evidence should be established before secondary evidence is allowed to arise.

" We should adhere to nothing because it is old. On the other hand, we should reject nothing because it is new. In cultivating the soil of this province, it is our business to sow that which will bring forth a harvest of useful knowledge. Let us do this with a readiness to receive, a willingness to communicate, and an eagerness to hail with delight, all intellectual progress. In

our noble pursuit, which will be interesting to all, let us without regard to nativity, sect, or party, move with one united effort to emulation and a praiseworthy assiduity in the promotion of profitable understanding and the diffusion of useful knowledge."

* * *

THE FORM AND CONTENT ONE.

You speak of Form. There is no form as such;
'Tis simply soul in transit. From out the Past's
Unknown, it gathers shape as Present hope
To be the Future's fact. From God, through God,
To God again. Where in this ring of life
Can Science find an arc whose segment's name
Is Form? The form and content are but one.

What song my spirit hears my tongue shall tell;
What sights my spirit sees my hand shall paint.
The picture and the song—'tis I made both,
Made song and picture for your soul. For you
Their form will take your spirit's shape, not mine.
At times across the sky dart balls of fire
That fly with vaporous wings; our vision, yours
And mine, are fitted to the sight of them.

We see those errant guests as scudding flame;
But men that look from Mars, or darkly peer
From dim Neptunus' chilly track—think you
They see that flying flame as earthly light?
If souls dwell there, with sense unlike to ours,
Who knows what flame or flashing orb may say
To them? So souls must know and sing what souls
Contain—for sight and song and soul are one.

—*Grace Shaw Duff.*

* * *

CHRIST walked through Vanity Fair—we all walk through Vanity Fair—and figures marched at his right hand and at his left, behind and before, but he never seemed to hear their voices. Honor, influence, ease, wealth—these things for which most of us live all our life, and all of us live part of our life—they spoke to him on the right hand and on the left, and he went through them as one that was deaf. The great invisible laws of righteousness that encircle the world, as magnetism the globe, fixed for him the line that he should steer, and, standing with his hand upon the helm, he never deviated from his course, save as the shifting winds and waves required that he should

move the prow, now to this side, now to that, that he might keep the set course toward that kingdom which he had put before himself. With this consecrated, settled, resolute purpose went a great, inspiring, ardent, consuming love. I hardly know how we can apply the word *self-sacrifice* to Christ. There was no self to be sacrificed. He lived as a man that did not think of himself. So ardent was he in his work that he went without his meals, and forgot to be hungry; without sleep, and forgot to be tired, until, lying down and pillowing his head in the rear of the fisherman's little boat upon the sea, he slept so sound a sleep that the winds and waves which threatened to founder the little boat failed to arouse him. Paul speaks of crucifying the old man. "I desire to die with Christ that I may rise with Christ." But Christ never speaks of crucifying himself. Of this man you can hardly say self-sacrifice, for self is dead, and love is life, and life is love, with him.—*Rev. Lyman Abbott.*

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THE experience of failure is one that comes in a greater or less degree to every one at times, trying the metal and probing the character as no prosperity can do.—*Victor Hugo.*

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TO LIVE in the presence of great truths and eternal laws, to be led by permanent ideals—that is what keeps a man patient when the world ignores him, and calm and unspoiled when the world praises him.—*Balzac.*

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WHAT is the use of knowing how to tell the truth; so few persons know how to hear it?—*A. d'Houdetot.*

* * *

NOTHING more exposes us to madness than distinguishing ourselves from others; and nothing more contributes to our common sense than living in the universal way with multitudes of men.—*Goethe.*

* * *

THOSE things of which our senses are cognizant are but appearances indicating some deep and unknown existence.—*James Hinton.*

* * *

ALL that we are is the result of what we have thought; it is founded on our thoughts, it is made up of our thoughts.—*Buddha.*

* * *

GREAT mistakes are often made like great cables, from a multitude of strands.—*Victor Hugo.*

* * *

SCIENCE works only on the outward rind of things.—*Emerson.*

BOOK REVIEWS.

THE PHILOSOPHY OF P. P. QUIMBY. By Annetta Gertrude Dresser. 144 pp. Cloth, $1.25. Published by the author, 481 Beacon Street, Boston, Mass.

The increasing interest in the philosophy and practice of metaphysical healing renders this work peculiarly valuable and timely. Phineas Parkhurst Quimby, the discoverer and founder of mental healing, was a man of the utmost simplicity and kindliness combined with unusual reasoning power, and it is to such men that the truth is most readily unfolded. He was born in the town of Lebanon, N. H., February 16, 1802, and died January 16, 1866. His chief education was gained later in life from reading and observation, but he had an inventive mind and was always interested in mechanics, philosophy, and science. He first became interested in mesmerism, and developed considerable power in this direction. Through many experiments he was enabled to make further discoveries concerning the nature of the human mind, especially in its false opinions of sin, sickness, and death. Formulating a system by which he changed the opinion of the patient by a subtle process of reasoning, he was enabled to perform many remarkable cures. He believed that goodness was a science and could be taught scientifically. By the word *science* he meant, not the usual acceptation of the term, but the higher nature or wisdom of man. He speaks of Jesus as the oracle, and Christ as the wisdom. "To believe in God is to know ourselves, and that is the wisdom of Christ." He often spoke of the true elements of knowledge as "two kingdoms of knowledge—one of this world (or opinions, errors, and beliefs) and the other not of this world, but an unchanging realm of truth, goodness, and eternal life." In speaking of the medical faculty and religious creeds he makes this statement: "The difference between man's opinion and God's wisdom is more than one would naturally suppose. . . . If man knew himself he would not be misled by the opinions of others; and as disease is the result of our knowledge or opinion, it is the duty of all to know themselves, that they may correct their own errors." The practice of recent years has done much to elaborate the views of Dr. Quimby, but he deserves credit for being the first to have resolved this difficult question into its principles.

In the work in hand Mrs. Dresser gives selections from Dr. Quimby's unpublished MSS., and an interesting outline of his philosophy, together with many pleasing reminiscences of his life and career as a practitioner. The book also contains an excellent portrait of Dr. Quimby.

THE STORY OF THE STARS. By G. F. Chambers, F.R.A.S. 160 pp. Paper, 40 cts. 24 Illustrations. D. Appleton & Co., publishers, New York.

The growing demand for a condensed presentation of an extensive subject has found an excellent form of expression in the Library of Useful Series. In the body of the book the author wisely presents facts rather than fancy and gives in a separate chapter the poetic character of this interesting subject. For the chapter on the work of the spectroscope, in connection with the stars, he is assisted by Mr. E. W. Mander of the Royal Observatory, Greenwich.

THE STORY OF PRIMITIVE MAN. By Edward Clodd. 190 pp. Paper, 40 cts. D. Appleton & Co., publishers, New York.

The author is a recognized authority, and has brought his subject up to date in a condensed form which is both interesting and instructive. The development of language and the early delusions of the mind that led to false conceptions of religion are especially well presented.

THE JOURNAL OF A LIVE WOMAN. By Helen Van-Anderson. 164 pp. Cloth, $1.00. Published by the author, Boston, Mass.

Those who have read "The Right Knock," and kindred books by Mrs. Van-Anderson, will welcome this the latest work of that gifted writer. The story is charmingly told. Many new ideas are suggested in a way which cannot fail to lead to beneficial results along the line of soul development, while the difference between the psychic and spiritual realms is clearly pointed out. Humanity is in need of just such thoughts as gleam from the inspiring pages of this interesting "Journal."

THE ESOTERIC BASIS OF CHRISTIANITY. By Wm. Kingsland. Cloth, 195 pp. Theosophical Publishing Society, London.

The author of this work is a Fellow of the Theosophical Society, and in his efforts to unify the numerous Christian sects by revealing their common foundation he has produced a most interesting book. The search for something occult in Christianity has occupied the attention of thinkers of many shades of belief, but the principles of Truth are ever found an open book to the unbiassed mind.

PSYCHIC HEALING: Testimony of Eminent Americans. Paper, 6 cts. E. A. Pennock, publisher, Somerville, Mass. [For sale by the Metaphysical Publishing Co.]

This pamphlet presents an array of testimony in favor of mind cure at once valuable and significant. Such well-known people as Governor St. John, of Kansas, Samuel Clemens ("Mark Twain"), Mrs. B. O. Flower, and others of equal note record their opinions of the psychic method of healing. The compilation was made by Wm. T. Stead, and is of deep interest to inquiring minds.

THE

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OWNERSHIP THROUGH IDEALISM.

BY HENRY WOOD.

THERE is a universal craving for desirable things; but in many particulars there would be wide variation of opinion as to what is deservedly to be sought. The subjective bias of different individuals is very unlike, and it is this, rather than abstract merit, which determines the quality and intensity of personal demand.

The lack of completeness is a universal feeling; therefore there is a general reaching out for something not yet realized. This longing is vague, and not readily interpreted; therefore its real significance is rarely understood. Experience shows that, as one object after another that has been sought is gained, the demand is at once enlarged; so that, contrary to expectation, the feeling of incompleteness, instead of being satisfied, is even more accentuated. Man stretches out his hands and grasps that which he has craved, but is surprised to find that the hunger within him has moved forward and outstripped the former outermost limit. When intelligently comprehended, however, he finds that this divine dissatisfaction is what differentiates him from the beast and keeps him faced God-ward.

Alexander wept for other worlds to conquer, and this spirit of out-reaching for new accomplishments and greater possessions is a universal experience. One who had attained everything he desired would be rightly accounted either as abnormal

or idiotic. There will be a normal feeling of incompleteness every human being until, in a certain sense, he feels and realiz that all things already are his own.

The cravings of humanity begin upon the lowest plane, a not only expand in breadth, but reach continually higher. T infantile demand for simple warmth and nourishment is b the starting-point of desires which are absolutely illimitable extent and duration. On all the lower planes of consciousn the expectation is general that perfect contentment is to foll the attainment of present low and limited ideals. This a like a powerful but ever-retreating magnet, which draws m onward, and still onward.

The young man who engages in business says: "When have accumulated such a sum I shall be content, and anythi further will be a superfluity." But before that point reached the resistless demand has swept on in advance. T artist sets before him a high standard which will fill the me ure of his ambition, but, in time, that which was at the sumn of his desire is left below in the dim distance. The scient will solve a great problem, or utilize a new discovery, and th rest contentedly upon his laurels; but as he moves on, grand views loom up before him and unseen hands beckon him f ward. This universal soul-hunger for complement, or rath possession, is normal and good. It is the divinity in m which gravitates upward.

But wholesome dissatisfaction, like every other norm quality, is capable of perversion, and this mistake is alm universal upon the lower planes of man's nature. This no quality, which in the evolutionary unfoldment of the past w only reached as he emerged above the level of animalism, is u wittingly turned backward in its action and centred upon thin which are below its own legitimate domain. Alexander's d sire to conquer was laudable, but his application of the law w a sadly erroneous one.

Every man may rightly aspire to "own the earth," but n through physical conquest, or by means of legal title-deeds a exclusion. There is a higher and a truer kind of ownersh

The realist will exclaim that such an idea is purely imaginative, and has no solid basis. But let us look more deeply. It is true that, in a sense, we often have outward possession or occupation of things we do not own. But making the closest application of possession as actual ownership, let us inquire as to the proper method of taking an inventory of one's assets.

Before passing to the metaphysical definition of ownership, which is by far the most real and intrinsic, it is proper to say that we do not in the least impinge upon the legitimate rights of material ownership in its own domain. This right, as recognized by all organized governments, is to be sacredly observed. To question it would be to introduce anarchy and chaos, in the place of law and order. It is indispensable upon its own plane, and in its own time, and will rightly remain until outgrown by regular processes of evolutionary advancement.

The millionaire is the object of much envy because his actual possessions are assumed to be large. But real ownership requires *capacity*. That important factor has been left out of the account. No one can truly own beyond it. A legal title may give him outward *control*, but true ownership is deeper. Capacity, or power to contain, cannot be enlarged to order. In reality, one owns that which he can absorb, appropriate, and appreciate, and no more.

Suppose two men in company roam through a great conservatory. One has the title-deeds of the same in his pocket, but is quite destitute of all æsthetic feeling and cultivation. To him it is only a piece of "property" representing a sum of money. It is not a conservatory in uses or purpose. He is incapable of its real ownership. Its wealth consists not in the color, fragrance, and graceful proportion of every plant and flower, but in their intelligent appreciation. Its *value* is contained in the delight which these can awaken in the soul of the beholder. As a conservatory it has no other uses. The companion of the title-holder may be penniless, but, if he have the developed capacity, the riches he beholds are his own. The other may externally manage a conservatory, but he cannot own one. The same is true of the riches of a great library, and of the beauty

and quality enshrined in art, architecture, nature, or a landscape. Ownership, in its true sense, is not limited to the æsthetic appreciation of material things, but covers the whole range of moral and spiritual quality and attainment. Even the ideal things in the character of our neighbor, which we have not yet actualized, are ours, through love and appreciation. Every true quality that one desires is his, wherever it be found. We may thus take possession and pay for what we wish, without the formality of legal documents, "signed, sealed, and delivered."

The wealth of the realist and the materialist is very meagre, for they are only rich in deficiency and limitation. Riches to them is impossible except through the narrow channel of title-deeds. Instead of entering into possession of the admitted superior qualities of their neighbor, contrast makes them feel poor. To rejoice in another's superior and superb health, wisdom, talent, or beauty, which we are not yet manifesting, is gradually to take possession of them without dispossessing him. Idealism breeds riches because the good, the true, and the beautiful, in their universal aggregate, belong, not merely to the community in general, but to each individual member. Measured by the financial scale, each one becomes a multi-millionaire, minus the usual care and anxiety.

If the ego is soul, and not matter, it is obvious that all real proprietorship must be mental and spiritual. Of necessity it must be subjective, while the holding of legal titles means only objective regulation. The treasures of the mind and investments in ideals are not subject to decline or bankruptcy, and the market is never glutted. With the enlargement of the capital stock comes the continual growth of the power of acquirement. But those mental powers which through a special training gain an expertness that commands only a commercial value—which comprises nine-tenths of so-called education—are only technical and subordinate. True education is the increase of the richness of the mind for its own sake.

All the accumulated attainments of science, triumphs of art, researches of philosophy, achievements of invention, penetration of logic, music of poetry, grandeur of heroism—even the

ecstasy of love, the beauty of virtue, and the very inspiration of the Spirit of Truth—belong, not all to all, but all to each. Emerson, the great idealist and intuitive philosopher of modern times, graphically moulds this great truth:

> "I am owner of the sphere,
> Of the seven stars and the solar year,
> Of Cæsar's hand and Plato's brain,
> Of Lord Christ's heart and Shakespeare's strain."

Idealism is the vital element in religion. Paul, philosopher as well as apostle, crowned the apex of a pyramid of spiritual wealth with the aphorism, "All things are yours." From Plato down to Emerson, all the great idealists have been great capitalists in the profoundest sense.

What a contrast between the puny, exclusive title-deed, which is not only superficial but exclusive, and the ideal law of acquirement, whereby every one may own everything! Poverty is a condition of soul. This is even true on the material plane. The millionaire who feels poor *is* poor, and nothing but a mental revolution can make him otherwise. On the other hand, the humblest task may be transmuted into a pleasure and privilege. The world is full of poor people who are rich, but they are utterly unaware of it. There are boundless deposits of virtue, love, goodness, beauty, health, and happiness waiting for drafts to be made upon them. But the eyes of the world in general are fixed upon deficiency, and they see little else.

The pessimist will ridicule such a philosophy, and tell us to come down to the facts; to get out of the clouds, and stand upon the solid ground. He hugs his own woes, and asks, Is not the earth full of wretchedness and illness and poverty and oppression? Apparently yes, but it has all been gratuitously self-created. The seen negative creations have not been made in a moment, and it is not claimed that idealism will at once transform them. True subjective wealth is a growth. But so soon as the *law* of accumulation is grasped, the trend of the world will be rapidly toward universal wealth on every plane. Human vision has been entirely filled with outlines of limita-

tion. We must "right about face." Every one can be rich because he can multiply his ideals and *hold* them. As this is done, they press with ever-increasing intensity toward expression, articulation, and actuality.

Every one loves his own ideals. His fancy is not for his actual friend, duty, occupation, book, or profession, but for his ideals of these. He paints them in his own colors, and loves them for the aspect he has thrown around them. Even lovers love not each other, but their own mental pictures. Thus everything real and normal may be clothed with beauty. But our ideals, however fine, cannot exceed the intrinsic actual. Expression to-day may be faulty, but the constructive vision penetrates beneath the outwardly imperfect to the coming manifestation of the real.

Our aspirations are all too low. The inmost actual will at length have expression. Everything is therefore intrinsically better than it seems, because we have made up our opinions from superficial incompleteness. We can rectify, yes, re-create the external universe by polishing the subjective lens through which we view it. The highest attainment to be sought is the incapacity to see evil. Contrary to the conventional view, this greatly increases our capacity to correct it. To fill ourselves with a knowledge of it, in order to combat it, is like attempting to drive darkness out of a cellar without the aid of light. Thought-space is possession; therefore, to think no evil is simply to have no ownership of it. In proportion as it becomes unfamiliar to mind, it is remitted to oblivion.

The mind is the depository of its own riches. Even the beauty of a landscape dwells in the beholder. Idealism is the electric motor by means of which we may make rapid transit from inharmony to harmony, and from poverty to wealth. We go to the ends of the earth to find riches in climate, air, scenery, art, entertainment, and health, with indifferent success. The divine restlessness is upon us, but we misinterpret it. Our poverty is outwardly apparent. Let us therefore turn within, to the safety-deposit of Mind, and acquaint ourselves with its treasures.

THE CARNELIAN TALISMAN:

A PSYCHOMETRIC STUDY.

BY LIEUT. CHARLES A. FOSTER, U.S.N.

My friend Retsof is an extensive traveller. By nature a mystic, he has visited many places in search of wisdom and is a profound student of occult lore. He has lived in Egypt and India, and has seen something of the Secret Wisdom of Japan.

I dined with him not long ago, and after the coffee Retsof showed me his celebrated collection of gems and antiquities. These were of all nations and ages—Egyptian, Assyrian, Chaldean, Gnostic, Indian, Arabian, and Japanese; with relics of the Aztecs, the Mayas, the Incas, and incinerated pearls from the altars of the mound-builders. Among them were many charms and amulets.

I am a student of occult lore and a lover of mysticism, and so I was greatly interested in what I heard and saw. We discussed the science of psychometry and agreed that it probably would be recognized in time as an important factor in the study of lost races, in completing our information of the past, and in all the branches of science and knowledge.

As I am something of a psychic, I seated myself in a luxurious easy-chair, and, assuming a thoroughly comfortable position, Retsof placed, successively, several articles in my hands. The first was an old bronze statuette of Buddha, a copy made by a Japanese artist of the Daibutzo, at Kamakura. It had been placed in a family shrine, where it was undisturbed for nearly three centuries, and had eventually come into the possession of my friend, who had purchased it in order to prevent its being desecrated by falling into the hands of the ignorant. I placed my left hand upon the head of the statuette and closed my eyes. A sense of perfect peace and rest came over

me. I beheld a circle of soft white light and the emblem of the lotus. The magnetism was strong and powerful, and I experienced a feeling of awe, reverence, and humility.

Taking it from me, my friend placed in my hand a vagira, trident tipped, such as those seen in the hands of old Indian divinities. A sense of power and God-given force thrilled through me. I felt as if I were the possessor of resistless strength and power. Lightning flashes dazzled me by their brilliancy, and I was relieved when Retsof took the vagira from my hands.

He was deeply interested in my account of the impressions I had received, and when I had finished he took from his neck a two-stranded cord of red and white silk, from which was suspended a red carnelian talisman. It was not unlike a snail in shape, or like a flattened spheroid, and was pierced through the centre along its lesser diameter; and through this was strung the cord by which it was suspended. One of its sides had been cut down to a flat surface, and engraved upon it was an oval ring containing a strange symbol. The remaining surface of the stone was cut into eight circles, in pairs, extending from one side of the oval around the stone to its opposite side. The symbol consisted of two small crescents, one at each end of a horizontal line, placed with their open arcs facing the right and left. From the centre of this line arose a perpendicular, surmounted by a large crescent, the centre of its arc resting upon it and its horns pointing upward.

This talisman (for such I shall call it, on account of the strange power that goes with it and in contradistinction to the ordinary charms and amulets) was picked up near the headwaters of the Tigris. The symbol is a mystic one. It is the sacred *tau*. It represents, as well, an altar. To Rosicrucians it is a symbol of light and fire. It is a symbol also of the three lights of masonry, of the Assyrian god Bel, and of the Phœnician god Baal Amun. It originally belonged to some priest initiate, and was used as a charm to preserve its wearer from the forces of evil.

Taking it in my hand, I find its magnetism as strong as

that of a small battery. I at first see thousands of eyes. I feel their gaze concentrated upon me and hear shrieks of fiendish laughter. Through it all I feel that I am secure from harm while holding the talisman. I walk along a worn and ancient roadway, in some places cut out of the solid rock, and leave the laughter behind me. I now enter a rock temple. It is carved and sculptured with gigantic figures, and seems to be divided into compartments by hanging veils. Everything is on a grand and stupendous scale. I pass through the veils and emerge from the cavern into an open space to find that I am approaching a primitive altar. It is formed of square blocks of massive basalt, its top being a cube. Before this altar are three venerable men, in long flowing robes of white linen. They stand before it in adoration. A flame rises from the altar, yet there is no material for its support. It is a pure spiritual flame —the Fire. They are fire-worshippers, and they now cast incense upon the flame, which smothers it, the clouds of perfumed smoke assuming strange shadowy forms.

I turn from the altar and passing on see that I am in a beautiful garden. I could remain there forever. I am alone, but presently I become aware that two angels are with me. They show me beyond the confines of the garden, where stretches a dreary waste of rock and sand—a desert. I am shown a path, narrow and rugged, which passes by an occasional pool of brackish water. Beyond, at its farther confines, I see the setting sun, its lower edge apparently resting upon a distant pyramid. "That is your road," they tell me; "you must go." I do not wish to leave this beautiful garden, with its velvety lawns and shady bowers and the delightful music of babbling rills and feathery fountains. They tell me that beyond the heated desert, at the end of the path, lies all my future happiness, and that there I shall find many blessings in store for me; that I must choose between setting forth upon the path and returning to dwell among the demons that I have left behind me; that I must leave the garden. In all this I perceive the path of an Initiate, which by rugged and toilsome ways leads to knowledge and happiness.

I leave the garden and set forth upon the desert. The vision is clouded, the scene changes, and I am in Egypt. I see before me the high walls of some sacred inclosure. Passing within I find spacious grounds and the dormitories and living-rooms of a magnificent temple. It is the temple of Isis. As I gaze around in wonder, I perceive a number of her priestesses, all young and beautiful women, formed in groups of three, at the entrance of the temple. A woman of queenly bearing, walking erect, yet looking as if dominated by some great grief, is led out of the temple by two others. Like her conductors, she is arrayed in the sacred blue robes of the order. The woman carries in her arms a beautiful boy, two or three years of age; he smiles and prattles and seems to be unmindful of her distress. She is led forth and conducted through the great entrance gates, followed by the procession of the virgin priestesses of Isis. They turn down the roadway. Some little children, who are playing in the sand, stand aside close to the wall to let them pass. The children are dressed in yellow robes fastened at the shoulders. Their way extends along the green rush-covered banks of the Nile, and at last, leaving the river, they turn abruptly at right angles and approach the hills.

They are nearing a necropolis, or City of the Dead, and finally enter a massive building covered with hieroglyphics. It is a mortuary chapel, used as a place for the preparation of the remains of the dead by mummification. Three massive, broad, stone steps extend around the sides of the building. They serve as resting-places for the brilliantly painted mummy cases, which are ranged upon them. In the centre of the room is a large bronze vessel resting upon a tripod, one of the legs rising in a crescent over the centre of the vessel. From this is suspended a large crescent, having two smaller crescents hung by chains, one from each horn. It apparently serves to contain the materials used in the preservation of the bodies of the dead.

The woman is conducted within the building and seats herself upon one of the steps, her child in her arms. The priestesses now file in through the entrance, their hands and arms

uplifted above their heads, as if in invocation. Their features are regular, and some of them have golden hair. The face of the woman, who remains seated in the presence of her accusers, is the most beautiful among them. She has transgressed the rules of their order: henceforth she must be as one dead to them. For this reason she is taken to this place of the dead, as symbolical of that spiritual death which she has to undergo as a punishment for her transgression. They exhort her, and their hearts seem filled with sorrow; for she is beloved by all.

They file out before her and return laden with the fresh and beautiful flowers of the lotus and the rough stalks of the papyrus. The latter are strewn upon the floor, while the flowers are entwined around the legs of the bronze vessel and the crescents suspended over it, and heaped up about it. Again they exhort her, and seem to urge her to give up her child; but she sits silent and motionless. They again file out before her, treading with delicate, unsandalled feet upon the rough stalks of the papyrus, which cuts and lacerates them; and this is to symbolize that, although they are willing to shed their blood and bear pain for her, yet the law of their order must be carried out. They march out by threes—the first group with arms and hands uplifted, the next with arms crossed and hands upon their shoulders, and the others with hands crossed upon their breasts.

The woman seems unconscious of wrong-doing. She loves her child and idolizes the child's father, for whom she feels both love and pride. She cannot tell her secret—if she could all might be well; but weighty reasons prevent it. She must be silent. She now takes the child, who has fallen asleep, and overcome by a sudden fear she places it out of sight, covering it with some drapery which is at hand. She fears that they will take it from her upon their return. She then stands up in front of the bronze and lotus-covered vessel. The air is heavy with the scent of the blossoms. She stands there as if carved in stone; her face is set in an expression of agony and despair, and her eyes stare straight before her into space. Her arms are outstretched; she stands erect and motionless, as if

crucified; she does not seem to breathe, and appears dead to all around her.

The priestesses march in once more and approach the vessel, which they uncover. They question her as she stands there mute, with the stony stare in her great, dark, tearless eyes. She does not notice them. They now pick up the rough reed-stalks and lotus-flowers and use them to strike her beautiful bare arms, her neck and face, as they pass before her, until the blood trickles down over her pure white skin and stains the robe she wears. She utters no sound; she does not seem to move or breathe, but stands there with arms outstretched like the Crucified One. They denounce her and cast her from their order and out of their lives as dead to them and disgraced forever, and abandon her as some loathsome thing.

She is left alone. The child awakens and cries. At the sound of its voice she comes to life, lets fall her arms, and staggers moaning toward its hiding-place. She uncovers it, and as it stretches its little arms in greeting she smiles. Clasping her arms around it, she painfully moves out through the entrance and walks to the green rush-covered banks of the sacred river and proceeds down the stream. She staggers onward until, exhausted and half fainting, with the child astride her shoulder, she enters the river until the water splashes over it. She bathes the child and herself, and, placing him safely upon the bank, washes the blood-stains from her garments. She then seats herself upon the bank, strengthened and refreshed.

She seems happy with her child and talks sweetly to him. Like many another mother, she seems to feel that her boy has been born to become a blessing to the world. The child rejects her nourishment, for the milk is changed to blood. She is terrified. This is the result of the torture. She takes a jewelled sphere, which is suspended from her neck by a two-stranded cord of red and white. At the temple no eye save her own had ever seen it. It is of silver, gold, and purple, and upon it is the strange symbol that is engraved upon the talisman that I hold in my hand. The child plays with it and seems to forget his hunger. The jewel she has given to the boy is unlike any-

thing worn by the nuns; they were, in fact, unaware of its existence. It had been given to her by the father of her child, and she has treasured it for the sake of the giver. Some day it may insure protection for her boy.

As she rests and regains her strength, her spirits revive; she becomes buoyant and full of hope, even joyful. She learned but yesterday that she had not been as yet supplanted by another. He must still be true to her memory, and the schemes of his enemies must fail of fruition. There is nothing but love in her heart, even for her revilers. Thoughts of revenge have no place in her bosom. She has only a feeling of sorrow for her persecutors. She feels that they have acted through ignorance and have no realization of the truth. She rises radiant with the hope that there is one who will do her justice and protect her boy. The mighty ruler of Upper and Lower Egypt, Rameses, the son of Ra—she will go to him. Why not seek the highest in the land, confident in the justice of her cause?

She continues her journey until night comes on apace. There rises Sothis bright and luminous. Falling upon her knees and pressing the now sleeping child to her bosom, where it is sheltered within the folds of her robe, she pours out her soul in love and adoration to the infinite Source of all love, mercy, and wisdom. Peace and tranquillity of soul come to her, as if in answer to her prayers. She rises, and finding a clear space sinks down tired and sleepy at the foot of a palm-tree. Trusting in the All Father, she kisses her babe and soon is sound asleep.

The stars shine brightly in the studded vault above. The hours pass on. A flush of crimson rises in the east. She smiles; she opens wide her starry eyes and starts in surprise. Life is indeed a sad reality, the bright dreams have flown, and all the bitterness of yesterday comes surging up before her. The rosy tints upon the few fleecy clouds mount higher; the stars fade from view. She rises and seeks the river, laying the still sleeping child upon her robe, which she places upon a clump of soft rushes. She proceeds to bathe. The boy awakens with a smile, which calls her to him. She takes him into

the water and bathes him as he laughs and prattles to her. Washing her garments and wringing them dry, she robes herself, and as the first rays of the sun rise above the horizon she kneels, facing the east, and prays long and fervently. Rising, she becomes aware of her need of food, and looking around her she sees a cluster of ripe dates in the tree over her head.

Soon her wants are satisfied—dates and Nile water for herself; and as for the boy—God has indeed answered her prayers: her milk is restored, and she suckles him.

Once more she starts on her journey down the Nile. Her heart is lighter—one thought in her mind outside of her boy; one name, a name of power in all that Land of Khem: it is the name of Rameses. She passes shepherds driving their flocks to water or to pasture—fellahs and blacks. She sees the vessels and boats that are breasting the waters of the river. She is approaching the vicinity of some town. Rude men notice her sacred robes, and, seeing the boy, jeer at her and say vile things. The boy seems proud and thoughtful beyond his years; from his perch astride her shoulder, he glares upon them as if he would resent their insults.

They pass the houses of the poor and the country residences of the rich, and at last enter the market-place of the city. The air resounds with the cries of the venders—a multitude of Copts, negroes, pedlers, and merchants. The air is filled with the smell of frying fish. The crowd push and jostle the mother and her child. The latter resents this and strikes at them with his little fists. The woman's robes secure her a certain respect and they do not molest her. The child is amused and looks at the scene with all a child's alertness—beating a tattoo with his heels upon his mother's breast.

Hark! the blare of trumpets comes up the street. A procession appears and they clear the way. Some great personage is approaching. *It is the great Rameses.* He has been ill and listlessly walks, followed by his attendants and his chariot. He is wearied and nothing seems to interest him. The people make way; the woman is obliged to fall back with the crowd,

and is pushed against the front of a small shop. The shopkeeper's wife, a kindly woman, removes the child from its mother's shoulder and places him upon a shelf among her wares—where the boy can see as from a post of vantage. The mother stands beneath him. She is not interested in the procession; she knows not who is passing, for her thoughts are far away. The child is happy.

Many negroes—slaves, with yellow garments girded with sashes of purple and white stripes, their turbans yellow, purple, and white—precede the king. The child sees them and shouts in his delight. This attracts the attention of the king. The people are silent; the king looks up and beholds the beautiful boy as the little one smiles and waves his hand to him. The great Rameses is amused, and approaching talks to the boy, who prattles to him, brushing his shoulder with his chubby foot. He does not notice the mother until she puts up her hand to chide the boy; he then sees her and lays his hand upon her shoulder, when he observes her sacred robe.

He takes the child in his arms and motions to the mother to follow. They enter his chariot—drawn by black horses, their trappings of yellow, white, and purple, as are the blazonings upon the chariot. The people shout with joy, for the king has been ill. Nothing has seemed to arouse him heretofore; the child has broken the spell, and the people are happy. Rameses drives on, the trumpets blare, and the king turns a corner of the street at the base of the hill.

Rameses is returning to his summer palace. He drives up the white roadway, through the green lawns and parterres of plants and flowers that line it on either hand. The guards fall in to receive him. He steps forth with the child, who holds in his hands the red and white cord with the jewel of silver, gold, and purple. The king starts when he sees it; he examines it and turns to the woman, whom he sees closely for the first time. She stands before him pale and trembling, the color coming and going in her cheeks. "Ita!" he exclaims. She would have fallen had he not caught her in his arms.

She was his queen. Theban intrigues had caused their

separation, at the time when he, as Prince Rameses, with his father Sethos, conjointly ruled the land. The priests wished to overthrow the new dynasty and place a descendant of an ancient line upon the throne. Ita, with her babe, had made a pilgrimage to Philæ, her uncle Mena, the high priest, who had taken part in the plot, having proved to her that Rameses desired to divorce her and take to himself another wife. He had persuaded her that her child was not safe, and had induced her secretly to take refuge in the Temple of Isis, where he sent her as a priestess of the order. Her boy, in the care of a faithful family slave, her own former nurse, had accompanied her, dwelling close at hand. She had thus been enabled to see her child each day free from observation. After a time this was discovered, and she was thought to have broken her vows. Rameses had long sought them and believed them dead; he listened to her story, and his heart was filled with pity. He pressed her and the boy to his breast, unmindful of the astonished spectators. Then smiling and happy, the future conqueror of the Khita, no longer ailing in mind and body, leads her within his palace walls.

Again the cloud obscures my vision, and as it once more rolls away I see before me the blue expanse of the Nile and the terraced slopes of a beautiful garden; again I behold Queen Ita and her boy. She is dressed in a fine robe of white; around her neck is a triple string of purple, white, and golden beads. She wears magnificent jewels, and upon her brow is the Ureus crown. She is older now, and her hair is somewhat more darkened than when I saw her last. She has matured, and her bearing is stately. She must be now about thirty years of age. Over her head she holds a shade made from the fresh green leaves of the palm. Her boy is with her and is playing with a ball of purple, scented wood, with red characters upon it. He is now some twelve years of age and still retains his beauty. He is attended by a tall, dark-skinned man, with a long thin nose, straight black hair, and forked beard. The man is a captive and a prince in his own land. He is homesick and discon-

tented. He seems devoted to the queen and to the young prince. I notice that the soil is clayey red and sandy. It is at the close of a beautiful summer day. They now pass up the ascent, following a wide pathway. A cascade tumbles down over its bed, at the side of the path. They are returning to the palace.

I can see no more, and I start up and drop the talisman from my hand. These visions, I note in surprise, have occupied but a short half hour. Retsof was greatly interested. What seemed to me peculiar was that I appeared to be enabled to read the thoughts of all those whom I saw in the vision. These thoughts seemed to crowd in upon me, and I have been able only faintly to transcribe all that I really sensed and beheld.

What became of Queen Ita and the young prince? It is not yet revealed. That must still be locked within the soul pictures of the past.

"TO BE."

BY PROFESSOR C. H. A. BJERREGAARD.

Love thy God, and love Him only,
And thy breast will ne'er be lonely.
In that One Great Spirit meet
All things—mighty, grave, and sweet.
Vainly strives the soul to mingle
With a being of our kind;
Vainly hearts with hearts are twined;
For the deepest still is single.
An impalpable resistance
Holds like natures still at distance.
Mortal, love that Holy One,
Or—dwell forever alone.

—*De Vere.*

THE story of "Indra's Love"* in the Ramayana is an excellent illustration of the personification of Being, but it does not contain a single word on what we call "freedom in obedience," or on the relative freedom of every individual being.

Two maidens climbed Mount Meru, and Indra, the great god, saw them and fell in love with them. Do you know Indra, the great Being? Have you watched the changeful sky—crimson, and gold, and amethyst, sinking into the depth of azure? It is the mantle of Indra. Do you see the beamy stars? They are the thousand eyes of the god. In his hand is Vajra, the Thunderbolt; the forked Lightnings are his arrows. Have you heard the shriek of the East Wind? Have you seen the trees wrenched up and thrown, crushed, back to earth; the sand torn up in eddies, and the white salt dust of the Sea flung in the face of Heaven? It is the wrath of Indra. You

* Compare "The Iliad of the East," by Frederika Richardson.

see in these phenomena the great Being. But he is greater than these.

Flashing earthward, in a form of fire, Indra kissed the maidens on the lips and left them with blanched cheeks but eyes aflame. They knew a god had been with them and thrilled them by his touch and yet had winged his way back to his High Home ere they had tasted aught of passion, save its first sudden pain. So, with a fever on them and a vague desire in their innocent breasts, seeking Whom they knew not, they wandered forth and came to the upper mountains, where, looking down with deeply passionate eyes, they saw the great god, who held out his large arms, wooing them to the fire of his embrace. But the hearts of the young maidens failed them and they turned back, yet not before they had received "the sorrowful great gift," the love of Indra. Bliss and suffering alike strained too fiercely brain and heart. The Sun-god claimed them, saying: "Let my large pulses thrill your being through, and draw forth your spirit from you in flame."

Fretting against the crown Indra had laid on them, the faithless maidens fled from the witching strains and the glorious swells of the Ocean of Harmony on Mount Meru. They sought the sheltered valleys, where life is calm and men and women pass slowly through the stages of time, making progress merely by the succession of seasons, and dying, at length, because they have dwelt too long—not lived too much. But the pang of unsatisfied longing allowed no rest to the souls on whom Indra had set his love. Neither bland words nor paths of pleasure would help them "to live it down." "Better to have died in a god's embrace," they moaned, "than to crawl through the long days in the hateful city of the Uttarakurus."

And so, in that city, dwell these pale women with the lustrous eyes, who were once the Beloved of Indra; and they hold no friendly intercourse nor have sympathy with any. Each morning gives fresh birth to the wild desire that gnaws their hearts; each night finds them in a dead despair: for the pitiless curse of Mahendra drives them down to their unhonored graves.

This thoroughly Oriental story supplements that of the young Greek in the first paper of the present series on Being. He was punished for his attempt to approach Being through a transgression of Being's first law: Obedience. He acquired the same kind of knowledge on the "to be" as Glyndon in "Zanoni," and was punished by his own faithlessness. The two maidens were brought on the right path through "immediateness," and the "to be" was given them in great force. Their faithlessness consisted in their love for the body. The "Breath" was too much for them; the beauty tired their eyes and "light was but a splendid pain." They demanded rest, not intensified life.

"To be" is no calm life and fears not heat nor cold, nor excess of light or gloom. It is able to stand; it has obtained perception; it has learned how to use and control the self; it has retreated to the inner fortress and is in possession of the science of life.

The Gospel picture of the ideal man is the most perfect delineation we have of Being in individualized existence. Neither history nor common life shows us such an ideal of self-centredness as that drawn in the Gospels; yet we are all called to imitate the Christ, to become Christ-like, which in other words is the true way "to be." The Christ individuality is unparalleled in history; he is both Son of Man and Son of God; an incarnation of obedient love; the realization of contemplative, active, and adoring love; the perfect freedom and type of glory. The calm and quiet greatness of the Christ, the absence of discord in his character, the supreme consciousness, leave no doubt that here we have a realization of individual Being, and the "to be."

The case of Amiel should be studied. His *Journal intime* is a guide to Universals, to Being, and to the way "to be." As an illustration the following may serve:*

"I seem to have become a statue on the banks of the stream of time and to be assisting at some mystery, whence I shall go forth aged or ageless. I

*Compare Th. Ribot: "Diseases of Personality," translated by Fitzgerald, and the original.

feel myself to be without name, impersonal, with the staring eyes of a corpse, with mind vague and universal, like nothingness or the absolute. I am in suspense; I am as if non-existent. In such moments it seems to me that my consciousness withdraws into its eternity; . . . it sees itself in its very essence, superior to every form containing its past, its present, and its future; it sees itself as the void which encompasses all, a *milieu* invisible and fecund, the virtuality of a world which detaches itself from its own existence to regain itself in its pure inwardness. In those sublime moments the soul re-enters herself, goes back again to indetermination; she becomes "retro-voluted" beyond her own life; she becomes again a divine embryo. All is effaced, dissolved, dissipated, resumes the primordial state, is immersed again in the original fluidity without forms, or angles, or fixed contours. This state is contemplation, not stupor; it is neither painful, nor joyous, nor sad; it is beyond all special feeling and sentiment, as it is beyond all finite thought. It is the consciousness of Being and the consciousness of the omni-possibility latent in the depths of Being."

How fresh and primitive! How refreshing are these sentences, so free from the modern jargon! Here is a man who has had the most solemn communion and who is able to describe it. He reminds us of some of the sublime passages in St. Augustine's Confessions—for instance, the description of his experience at Ostia, when in the company of his mother:

"We raising up ourselves with a more glowing affection toward the Self-Same,* did by degrees pass through all things bodily, even the very heaven, . . . yea, we were soaring higher yet, by inward musing, and discourse, and admiring of Thy works; and we came to our own minds, and went beyond them, that we might arrive at that region of never-failing plenty, where *Thou feedest* Israel forever with the food of truth, and where life is the *Wisdom by whom all these things are made* . . ."

This is no mere rhetoric; it is the "to be." Augustine had other experiences, and he was perfectly conscious of the inner life. Otherwise he could not have written: "Go not abroad; retire into thyself, for truth dwells in the inner man." "The mind knows best what is nearest to it, and nothing is nearer to the mind than itself." "In knowing itself, the mind knows its own substantial existence, and in its certainty of itself it is certain of its own substantiality." Here is a testimony to the

*Augustine's expression for Being.

truth of *cogito, ergo sum*, that Thought is the real existence of the individual man, the true "to be." The "thought" here referred to is of course no mere intellection; it is the Logos, Being, and in it we hear the I Am. The echo of the divine I Am in the human soul is true Self-consciousness, and in it is the real "to be."

From a Mystic, Heinrich Suso, I draw the following story:

"At the inn I saw a man, bigger than I, but dusty and travel-worn. Throwing down his bag, he laid himself to sleep. Having pity on his weariness, I offered him a drink, which he took and thanked me for. I asked him:

"'Where do you come from?'

"'I came from nowhere,' he replied.

"'What are you?'

"'I am not.'

"'What will you?'

"'I will not.'

"'How strange! What is your name?'

"'Men call me the Nameless Wild.'

"'Not far off the mark, either. You talk wildly enough. Where do you come from and where do you go?'

"'I dwell in Absolute Freedom.'

"'What is that?'

"'When a man lives as he lists, without connections with anything or anybody, without before or after. The man who has become nothing, and lives only in the Eternal—he is free.'"

In a previous paper I referred to Tilleinathan as a modern illustration of the condition one must attain in order to come into union with God. He is a most remarkable man and deserves further mention in connection with the question "to be." He is reported to be so completely emancipated from "the limited" that it is a common and apparently instinctive practice with him to speak of the great operations of Nature, the thunder, the wind, the shining of the sun, etc., in the first person, "I"—the identification with, or non-differentiation from, the universe being in his case complete. His democratic character was so thorough that he would take a pariah dog, the most scorned of creatures, and place it round his neck and even let it eat out of one plate with himself. This is somewhat like that re-

ported about St. Francis of Assisi, who addressed fire as "brother fire," and who appealed to the emperor for an edict against those who caught "his sisters, the larks."

The most interesting information given concerning Tilleinathan is perhaps that about consciousness without thought, or consciousness without sensation—a consciousness in which the contrast between the ego and the external world, or the distinction between subject and object, falls away. The West seeks individual consciousness, viz., an enriched mind, etc., but those advanced on *the path* seek cosmic or universal consciousness: *Sat-chit-ananda Brahm.* Individual consciousness takes the form of *thought.* Universal consciousness is without thought; it touches, sees, hears, and *is* those things which it perceives, without motion, change, effort, or distinction of subject and object. And that is the method of the true "to be;" it is Being. Such a Non-Differentiation is deliverance.

It seems vulgar and unphilosophical to ask, Where is Being? Yet that question seems naturally to force itself upon us. The scientist may ask philosophy, the atomic theory, molecular physics, organic chemistry, and thermo-dynamics: they all have something to say about Being, physically; but ultimately we come to say with the Persian poet:

> "All the earth I'd wandered over, seeking still the beacon light,
> Never tarried in the daytime, never sought repose at night;
> Till I heard a reverend preacher all the mystery declare,
> Then I looked within my bosom, and 'twas shining brightly there."

Behind the veil of self shines unseen the beauty and truth of Being. The mystic *introrsum ascendere*, the "inward ways," is the key to Being. Consciousness, conscience, and self-determination are its attributes. Life is the light of men. In the schools, consciousness, self-consciousness, etc., have certain definite meanings, and these are the current ones among people at large. But these terms have also a meaning among the Mystics, and in most cases it is entirely different from the current signification. The Mystics have also invented terms of their own for the faculties and for the products of those faculties,

which we understand by consciousness, etc.; and usually these faculties are much more powerful and comprehensive than the ordinary ones. They are, as defined for instance by Bonaventura, the *apex mentis*, the apex of all faculties, intellectual and moral. And no Mystic would think it possible "to be" without a full development of said faculty, and it is clear that they could not have that wonderful insight they show, nor any communion with Being, if they did not know how "to be," or, which is the same, to "stand in Universals."

Outside the ranks of the strictly so-called Mystics, we have Coleridge and Schelling, who have defined this form of consciousness. In "Aids to Reflection" it is called "an influence from the Glory of the Almighty, this being one of the names of the Messiah, as the Logos, or co-eternal Filial Word." This notion, that ideas appear within us from an internal source supplied by the Divine Word, is very rich and can only be fruitful to those who will thus try "to be."

Schelling calls the inner sense, which realizes Being, the "intellectual intuition." It is very much like Plotinus's "Intuition" and Coleridge's "Intuitive Reason." It is an intellectual ability by virtue of which a definite intuition is produced, while at the same time the way and mode of this producing is observed. We listen to (and overhear) nature in us, and discover the laws according to which Being manifests itself within. Studies on this line will bear rich fruits for the "to be."

The inner "Eye of Intelligence" has been given many names by the Mystics. Tauler calls it the Ground, or *mens* (mind), or *mensch* (man); and in this nameless ground dwells hidden the true image of the Holy One. In the Ground, Tauler observes the *synteresis*, an original capacity for immediate knowledge of Being. This substratum is the centre of the true "to be." "If," says he, "thou wilt know by experience that such a Ground truly is, thou must forsake all the manifold and gaze thereon with thine intellectual eye alone. But, wouldst thou come nearer yet, turn thine intellectual eyesight therefrom — for even the intellect is beneath thee — and be-

come one with the One; that is, unite thyself with Unity (Being)."

These are mystic definitions of consciousness and conscience from the standpoint of intellect. We have many more given us by the theopathetic Mystics from the standpoint of love. Prominent among these are John of the Cross (now accessible to English readers in a good translation), and Madame Guyon. They alone are not the best representatives of this form of mysticism; wherever the Bible emphasizes the Heart as the organ of understanding and the source of Being, it follows the same track. Madame Guyon sang:

"'Tis not the skill of human art
Which gives me power my God to know;
The sacred lessons of the heart
Come not from instruments below.

"Love is my teacher. He can tell
The wonders that he learnt above;
No other master knows so well;—
'Tis *love* alone can tell of *Love*.

"Oh, then, of God if thou wouldst learn;
His wisdom, goodness, glory, see:
All human arts and knowledge spurn;
Let Love alone thy teacher be."

When the divine Love made a covenant with Abram and purified him to become the father of Its chosen people, lo! a "*horror* of great darkness fell upon him" when the sun was going down. The sacred lesson of the heart came to him not before "the instrument below," the sun, had gone down; and Abram in a deep sleep had been removed from himself. Not a gentle lesson that! But Abram became Abraham and was "the friend of God" after it. That was union with God! He passed through a state of Being.

Such a horror and great darkness I find frequently mentioned by those who have passed through these experiences. They tell us that this darkness precedes the light. The dark-

ness tends to prove to us our total blindness to the inner and real forms of life. Many Mystics call it a *divine* darkness, because, they say, it deepens our gratitude and happiness to know that we are to be delivered from that which separates us from the Divine. Be this as it may, here are forms of the "to be" which we need to study and practise.

Let the reader understand that this is the Land of Promise; however hard the climbing, yet "to be" is to attain the outlook from Mount Pisgah:

> "The rose looks fair, but fairer it we deem
> For that sweet odor which doth in it live."

CONCENTRICITY:*

THE LAW OF SPIRITUAL DEVELOPMENT.

BY J. ELIZABETH HOTCHKISS, A.M., PH.D.

(*First Article.*)

THE laws of the universe are the expression of Omnipotence. It is important, therefore, that they should be verified both by science and religion. If they failed to coincide in this respect the result would be inevitable confusion. The two are investigating different phases of the same problem, and the conclusions of one are of the utmost importance to the other. Science and religion are indeed so closely united that a failure to recognize this fact can only retard the development of mankind. Through a knowledge of religion we may hope to solve the all-important problems of the soul, and, with the inspiration of divine wisdom, science in turn must demonstrate the existing principles of religion.

In harmonizing religion and science we may hope to discover the laws by which definite progress may be made in spiritual growth. Religion is not a question of outward observance; it is a psychological fact existing within every individual, and its activity is a definite law, proceeding from an eternal principle. This shall be the line of our investigation.

In the present stage of development attained by the new psychology it will be found that the various phenomena of the nervous system play an important part. The physiology of the nerves having come to be very well understood, it remains for the psychologist to complete the investigation, which is

* Latin *concentricus*, having a common centre; the final attainment of concentration; identity of Being at the centre; the law of central activity.

now being done with most profitable and interesting results. It is the attitude of science to simplify its researches and to accept no more than can be established as a fact. In no other way can we arrive at the fundamental principles. This is certainly a safe position; and by thus tearing down all mystical and theoretical superstructure, psychology may hope to lay a more solid foundation, as the noble science in its bearing upon theology has long been placed in rather a decrepit light. It is as if it had suddenly received a revelation after approaching to the very verge of mysticism; as if its scientific character had been spellbound by the poetry of theology and by the charms of the Eastern religions, thus living upon the nourishment of the ancient lore and forgetting the need of further intellectual growth; as if reason had given itself into the hands of the ideal sentiment and forgotten to be active in this passive delight; as if the millennium had been anticipated many thousands of years before man had established his claim upon it, or gained it by a necessary process of growth. Thus we find in its reaction toward the other extreme that the orthodox psychology cautiously denies the unknown, and whatever powers it cannot explain are not recognized to exist. Soul is no longer taken into account, but that which was once understood as soul is chained to a more comprehensible expression and called "mind." The word is permitted only the slightest possible spiritualization and carefully referred to the attributes of the material mind even in a spiritual sense.

The old belief in animal magnetism is reduced to a purely mechanical basis and science has given it the name of hypnotism,* even dispensing with the personal element and reducing it to a form in which there is not the slightest intimation of any spiritual power, nor of any magnetic or electric fluid or force which may be regarded as a means of mental or spiritual communication. Since Braid has shown that hypnotism could be produced by fixing the eyes on an inanimate object, such as the stopper of a bottle or the blade of a lancet, he proved that this nervous state may be purely subjective and does not neces-

* From *hypnos*—sleep.

sarily result from the transmission of any personal influence by the operator; and Broca's assertion that "the subject is not *put* to sleep; he *goes* to sleep," also substantiates this statement; but in thus simplifying the subject for the purpose of scientific clearness, it must not be supposed that this mechanical hypnotism has satisfied all the elements involved. Spiritualism, animal magnetism, and mesmerism must still be recognized until their mysterious power has been more fully explained. Charcot even admits that the first conceptions of things are always simpler than the reality, and it would be a mistake to suppose that the personality of the operator never has anything to do with the phenomena displayed. The scientists are therefore bound to acknowledge this elective phenomenon to be an important factor.

Here, then, is the personal element beyond the mechanical, which is a residuum for still further analysis. Science is coming to this process gradually, and has already given considerable attention to a vast medley of unclassified facts, such as ghosts, illusions, dreams, and various psychic phenomena, which have hitherto been discarded as the fruits of a diseased brain or the illusions of a weak one; but in theology many visions, spiritual communications, and impressions recorded in the Bible are unhesitatingly acknowledged as denoting unusual power and are accepted as actual facts.

In order to gain a better understanding of the spiritual question it will be necessary to subject this element of personality* to a brief analysis. It will readily be seen that its source is in the sense plane and it always refers back to *self*. When we have set aside the element of self, however, we shall reach the higher plane of the spiritual, which may still preserve its individuality, if we keep in mind the fact that all spirit is one. In this sense of unity the terms "objective" and "subjective" will naturally disappear, for they lose their distinctive meaning. The scientist must therefore use such words as these in the finite sense, and merely for the purpose of scientific clearness. Having attained a conception of individuality,† as the

* From *persona*—a mask. † *In*—not, and *dividuus*—divisible: indivisibility.

manifestation of divine Being, we shall find that great power lies in the oneness of spirit.

As the hereafter must find its natural solution in the present, we can best resolve the subject into its elements by investigating the understanding of to-day. This exact knowledge is registered, not in theological doctrine but in science. The former is founded upon faith, the latter upon knowledge.

While still keeping in mind the element of growth, we shall find that hypnotism will serve a purpose simply as a stepping-stone toward a further understanding. Hypnotism is literally the extreme expression of control as inducing sleep, which may be accomplished by either personal or mechanical means. Mesmerism was more strictly characterized by the element of personal influence, in which have been found somewhat better results for the science of healing. Both methods are based upon the law of suggestion.

As there are various degrees of hypnotic influence, however, science is bound to recognize a form of waking hypnotism—a contradiction in terms but not in fact. This waking hypnotism is often seen in daily life in the influence of a strong will over a weaker one. It is the exertion of a human self-will. It is often the instrument of tyranny and oppression, for, with self as the centre, evil is the inevitable result. It obstructs the light and prevents a clear comprehension of truth. Hypnotism is an abnormal condition, and should never become a subject of careless experiment by those who are unfamiliar with its definite laws. At its best, when used as a remedial agent, it takes away the self-control of the patient and compels a dependence upon the human will of the operator.

It necessarily follows that the higher development of this subject is the conscious co-operation of two minds by mutual consent upon the plane of spirituality. When both minds have entirely broken away from the personal plane, they will find themselves in a realm where all desire is left behind and good alone prevails. The genius is one who may rise naturally to this higher atmosphere, but he who is less than the genius in his spiritual power may require the aid of one

stronger than he to point the way and encourage him toward the super-consciousness. In the effort to conduct this spiritual guidance upon a material plane we thus find a division of the Church into various communities, which will permit a personal supervision of the pastor over his people; and each, becoming impressed with the suggestions that belong to his separate personality, in time mistakes his special methods for the underlying principles of truth. By this natural process denominations are formed with widely differing creeds and more or less aggressiveness, which are bound to increase in divergence as they lose sight of the oneness in the religious principle.

This process finds a scientific parallel in hypnotism, which is induced by a concentration of the mind upon a material or personal object, whether by subjective or objective control. In all cases the repetition of the experience tends to establish a habit, which becomes in time so easy of accomplishment as to be called a principle. The truth is, these habits are often very far from principle, and may be traced back to the first misleading impulse. The human intellect is frequently at fault; accepting a false premise, it continues false to the end. To prove this fact we have only to observe the widely differing opinions, on the part of learned men, upon any subject whatever, and especially upon the all-important subject of religion.

From the fact, however, that no man has existed, be he ever so ignorant, without some form of religion, we are forced to the conclusion that it is only the outward form, as it is viewed through the lens of self-opinion, which is subject to change, and that all men possess within themselves the underlying principle for the expression of the soul. However differing in the degree of comprehension, yet in its nature it is ever the same, and constantly active in its beneficent influence. All denominations of religion are honestly endeavoring to turn the individual toward the recognition of the soul. Each, according to its light, is bursting through the successive whorls of materiality, and, in casting off the outer shell, looks back upon it as a form of idolatry.

In this process I have endeavored to find a law that will ad-

mit of satisfactory application, in simplifying all the varieties of "method" in their mutual search for the fundamental good (or God). The true process of spiritual growth is harmonious activity at *the centre of Being;* I have therefore given it the name of *concentricity.* Whether consciously recognized or not, it presents an ever-active attraction. Religion is within. It is constitutional, and every violation of this perpetual law is registered in consciousness, which we call *conscience.* This whispering of conscience from within is the guiding star of the individual. It points to the Christ *in* man, which is the Saviour. Theology is endeavoring to satisfy the proper action of this law, and having a need for some external expression it is apt to lose the subjective character of the principle and resolve itself into exoteric form. Thus it points to the man Jesus as the Christ, and its hope of salvation is grounded upon "vicarious atonement." Recognizing, of course, the supreme beauty of that sacred life and the inestimable advantage to the world in the example of his divine character, yet the law of concentricity demands an esoteric awakening and an individual salvation. Nothing could be more foreign to the true nature of the law than this shifting of responsibility from the inner being of the individual ego. None can atone for sin but the sinner himself, and the atonement is not an outward form but an inward obedience to this law of unity at the centre.

It is the fact of this ever-present influence upon the spiritual nature, which exists in the law of concentricity, that religion is entirely removed from the field of the intellect. It is not a question of opinion, nor of dogma. It is not given alone to the learned. It is a force constantly active in every individual, ignorant and educated, heathen and Christian, alike. The Scriptures appeal to the intellect, and to comprehend their meaning many a learned mind has labored in vain; but the concentric law is an ever-active attraction from within the very being of every created man, and consequently obedience to this attraction, even ignorantly given, is more consistent than opposition. It is for this reason that "wayfaring men, though fools, cannot err therein" (Isa. xxxv. 8).

When we pass from a state of nature, external influences tend to distract the mind. While Divine intelligence remains ever supreme, yet the human intellect is fallible; and in its action, reason is frequently rejected for mere argument or opinion. Mind is the controlling power. Its origin is in Divinity. When, however, the condition is reversed and mind becomes subject to the control of environment, religion falls from its high estate and degenerates into mere exoteric dogma. A transition period of development then finds its only means of spiritual grace in outward suggestion, whether personal or material, in which the "outward visible form" shall represent to the mind "the inward spiritual grace." The attraction of the law is still operative and purely spiritual in its divine nature; but the subjugated mind is compelled to build a material ladder upon which it laboriously strives to climb toward heaven. The very hopelessness of the effort has introduced into the "Church militant" such questioning as this: "Canst thou by searching find out God? canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know?" (Job xi. 7, 8). Vainly it attempts to reconcile this hopeless cry with the commands of the Saviour, "Seek and ye shall find," and "Be ye therefore perfect, even as your Father which is in heaven is perfect."

It then becomes important to break through the material form which has been constructed by the mind alone in order to gain even a glimpse of the true concentric law. Here we find the use of material suggestion, and in this reversed order of activity upon the assumed plane of materiality the law takes upon itself the following form. It then becomes an exoteric effort to adjust the exact focus of the mind, whether by subjective or objective control, for the purpose of gaining lucidity in the conception of truth and harmony for its expression. Existing in such form, the means is utterly inadequate to the end in view, for the very reason that the separation is increased and the lower nature of man vainly attempts to control the divine essence of mind.

As there are three planes of mind, the corresponding planes also exist in the development of the individual and in the evolution of historic man:

DEVELOPMENT.

1.	*Conation*	*spirit*	*being*	*Divine will*	*unity*
2.	*Intellection*	*mind*	*consciousness*	*self-will*	*separation*
3.	*Feeling*	*sense*	*nature*	*selection*	*multiplicity*

Experience on these planes may be classified as follows:

1.	*Animal*	*body*	*existence*	*subservience*	*multiplicity*
2.	*Personal*	*desire*	*control*	*fear*	*separation*
3.	*Individual*	*aspiration*	*harmony*	*obedience*	*unity*

The first and lowest stage is the merely animal plane. The attraction of concentricity leads it to look above for the law of its growth, and there it finds desire. By means of desire it exists. This is the state of nature. It is an unquestioning subservience to law—blind in its action because not yet awakened to consciousness. It is not ethical, for it has not yet experienced good and evil. To fall back upon nature may bring rest to the weary, for its very subservience reveals the action of law; but it can never bring peace to the soul, for to oppose the eternal law of progression is to retrograde. This first stage is powerless against superior strength and stands under the authority of mind. Man shall have dominion over it. This is the stage of "natural selection," "the struggle for existence," and "the survival of the fittest;" but these elements are largely diminished in the development of mind which brings new conditions for the second stage.

With the first knowledge of a higher power and the responsibility of free-will there comes the awakening of consciousness. We then perceive the law of reaction, which places the first stage in a negative relation. "The first shall be last," and with the swing of the pendulum the first law of the previous stage becomes the one for special condemnation. Con-

sciousness comes from eating the fruit of "the knowledge of good *and evil.*" The virgin mind awakens to a consciousness of sin. Not yet able to grasp the continuity of development, the fruits of the sense experience are seen in the half-light of dawning vision as a punishment for the first transgression. By the attraction of concentricity, the mind awakens to the necessity of control over desire, and in its first experience of dominion over sense begins in turn to abuse its power in the expression of self-will. The contest of mind over sense develops a false condition of duality, in which it usurps authority from Divinity and attributes equal authority to its negative principle as "The Prince of Darkness." In the limitation of understanding, and confused by looking above *and below*, the two seem to co-exist—God and the devil, heaven and hell, light and darkness, good and evil. With the growing recognition of evil, the illusions of sin, sickness, and death come to be established as realities.

This is the stage of experience. It is the period of storm and stress, of doubt, questioning, and fear. The mind in its hesitation fails yet to grasp its divine authority, and turning toward "the world, the flesh, and the devil," ignorantly struggles with the illusions of darkness, and by the very act calling into existence numberless phantoms before which it is stricken with fear. This tending toward multiplicity leads to an exoteric form of religion. The problem of pain is a necessary result of the mind's duality, which needs only the supremacy of the One, omniscient, omnipotent, and eternal, when it will vanish like all darkness in the presence of light.

It will be necessary to keep in mind the dual nature of the will—as well as the intellect—self-will as distinguished from Divine will. Self-will reverts back to sense; the Divine will is selfless. Control, whether objective or subjective, is the exertion of self-will, which always suffers reaction. It is exhausting and destructive both to the object and itself. In the Divine will there is no effort and no compulsion; consequently no friction and no reaction. It is consistent, harmonious, and complete.

The fact of religion is not a question of the intellect, for the three activities of mind exist in every created being. Religious *consciousness*, however, demands an awakening of the intellect. This freedom of the understanding is given to the few in every age. Eventually it will emerge into the perfect intelligence. With the invention of printing and the great mental development now being gained through the circulation of books, this growth of conscious understanding is being vastly increased. All may yet have the advantages of the few. "Then shalt thou understand righteousness, and judgment, and equity" (Prov. ii. 9).

In the third stage a reaction again takes place. Self-will falls back exhausted with its effort and becomes in turn the object of condemnation. The pendulum swings violently in the opposite direction, but the lesson has been learned by experience which might have been anticipated by wisdom. At last the concentric law is recognized and obedience to its power renders man the instrument of the Almighty. The will and the intellect then become the servants of Intelligence. There is revealed the Divine power within the individual, and again within at the centre of Being. Through unity is he formed in the image of his Maker, possessing in his spiritual nature infinite power. The turning toward unity, consciously recognizing the concentric law, is the true esoteric stage of being, which discovers in the fruits of experience a divine necessity.

Whether gained by the anticipation of wisdom or through the bitterness of experience, the concentric law is the law of salvation. It can be found only within. Its principle is the spiritual Christ recognized in theology as the Saviour.

THE IDEAL OF UNIVERSITIES.

BY ADOLF BRODBECK, PH.D.

(*Eighth Article.*)

[Translated from the German by the author.]

CHARACTERISTIC of the time that has elapsed since the period of the Roman emperors, there has been a growing separation of the two political powers in Western Europe—State and Church. This has an important bearing upon the public character of universities, which have passed through two epochs—the Middle Ages and modern times. At the beginning of this separation, despite all temporary defeats, the clerical power predominated throughout in political affairs. This was chiefly the case in the Western Roman empire. The papacy is thus a weakened continuation of the old imperial Roman era, though the popes were more strenuous in emphasizing the religious character of their sovereignty. Contemporaneously, there gradually arose independent rulers, especially in Germany, France, and England. Then began those political struggles which, from the Middle Ages until now, have determined the relation of universities to public life. At present they have to deal with two political powers—the international influence of the pope in Rome and the imperialism of the respective European courts. In the Middle Ages the papal power predominated, but the influence of kingcraft in the control of universities was already beginning to be felt. The University of Paris, the most celebrated institution of that period, and numerically the largest of all times, was an illustration of this changing condition, though it was founded and fostered by the pope.

This supreme authority of the pontiff over universities continues to some extent until to-day, even in Germany. The

university was an aggregation of monasteries, with many privileges. With the ascendency of the imperial power in France, the king sought to derive certain advantages from it. And this interest in university affairs on the part of secular princes is still manifest, especially in Germany. As a result of this rivalry, originally friendly, between pope and king, the University of Paris was enabled to disregard alternately the wishes of either power. Thus this institution became a third political power, especially in the councils, in the elections of popes, and in appointments to high clerical offices, to which civil duties were frequently attached. Yet the real scientific benefit of this arrangement was small. Even according to keen-sighted contemporaries, the arrogance and egotism of the professors were as great as the status of scientific progress was inferior. Moreover, the students, who came from all civilized nations, were generally dissolute.

In the main the same unpromising conditions prevailed at the universities of the Middle Ages in England and Germany, of which the University of Paris was the prototype.*

In modern times the separation of Church and State, begun in the Middle Ages, became gradually more pronounced. This is particularly true of Germany, where great political changes have been brought about since the Reformation, and a Protestant power has arisen and grown increasingly hostile to the pope. Characteristic of the present era is the increasing superiority of the national secular power over the international power of the pope; yet the secular sovereign is still *summus episcopus*, and this has wrought much confusion in university matters.

This change in the condition of the world is manifest in the relations of universities to public authorities. In modern times the authority of the pope is being widely superseded by that of the State. While in the Middle Ages alone, or sometimes jointly with the king, universities were sanctioned and established by the pope, yet since the beginning of modern times

* Vienna secured a rector from Paris, to arrange the Vienna institution according to the model of the French capital.

they have been maintained more generally by the State. It is significant that the University of Wittenberg—whence the Reformation started through the efforts of the German professor of philosophy and theology, Martin Luther—was the first institution of the kind not sanctioned by the pope. Since then many universities have been founded in Germany by princes, without papal co-operation.

In other countries, however, the university situation is quite different. France, for example, in spite of its social radicalism, has again fallen into the hands of the Roman Catholic Church even more completely than formerly; and it is noteworthy that the fame and grandeur of the French universities—which from a scientific standpoint were scarcely ever justified—vanished long ago. Despite artificial attempts of the various governments to revive their former splendor, we are still unable to find a free university in France. The possessor of the flourishing universities and high technical schools of the world is preeminently Germany, which is chiefly Protestant.

It is to be noted, in connection with modern politics, that the character of German universities is essentially national, in contrast to those universities of the Middle Ages, which were mainly international. How deeply national differences enter into the universities of to-day is clearly shown by the existing rivalry between the German and Slavonic elements at the University of Prague. Some German universities have been founded, or reconstructed, in connection with great national events. Thus at the beginning of the nineteenth century the University of Berlin was established as a centre for the development of national science and patriotism. With many unions of students in Germany, the maintenance of the latter sentiment is the chief aim; yet the danger of taking part in political affairs has not always been avoided, especially at large universities. A student should attach himself to no party, either political or religious, for by so doing he relinquishes his academic freedom.

The universities, therefore, have become institutions of the State, and, as Plato demanded more than two thousand years

ago, have been placed at the head of the entire scholastic organism. Another of Plato's requirements has also been widely fulfilled, namely, that those who possess the highest scientific education should receive the most important official appointments. The universities, especially those having Roman Catholic faculties, have still to recognize the supreme authority of the pope; but, on the whole, their condition has been much elevated in modern times, especially since public law has guaranteed the freedom of science and its doctrines.

Still, it cannot be denied that, notwithstanding the advantages which the universities have gained from their purely official character, their ideal has not yet been attained; for a certain applause is rendered to the man of science by the highest political factors, from which, being entirely a professor of the State, he cannot withdraw without neglecting certain obligations. This exercises in many cases a pressure which must diminish his unconditional investigation of truth, often without his being conscious of the fact. Regard, moreover, for possible or existing collisions with the ruling power results in occasional harm to the truthful minds of peace-loving or timid professors.

The high technical schools and the departments of physical science at the universities will doubtless be slow to perceive anything imperfect in the present condition. Several spheres of spiritual science also, as philology, may be quite satisfied; but the more essential spiritual sciences, as philosophy, theology, jurisprudence, and political economy, now and then arrive at scientific results which do not harmonize with established institutes, or with views prevailing at the various centres of modern culture. Indeed, the relative necessity of such differences can easily be proved. There is only one truth, and this is unchangeable. Political and religious matters continually change, and therefore deviate more or less from the ideas which science seeks to establish. This condition should be removed.

There sometimes occurs a conflict between science and the political powers. Either the deviation from that which is established and recognized has a scientific foundation or it has

not. In the latter case, of course, there would be no injustice toward science if the deviation were not allowed by the State. That such cases will arise is inevitable, since the investigating science does not proclaim itself infallible. By claiming infallibility, science would renounce its right of existence. Investigation has a meaning only when one does not assume to be in complete possession of truth; yet it is always difficult, objectively, to discriminate between truth and error. This should not be attempted, as is often done, by politicians or corporations serving the State, but methodically by men of science. The fundamental principle, then, is that scientific questions are not to be decided by governments, but by specialists of undoubted capability.

We have now to examine a second proposition—that the deviation is necessary to the progress of scientific truth. The first requisite is that this truth must be recognized as such by the State. Truth cannot be long suppressed by governmental power without working injury to the community; yet science cannot justly demand that the State should reduce at once to practice all that has been scientifically determined, for the State must consider many pedagogic and politico-practical questions from which theoretical science is free.

Educational matters in England are managed chiefly by society itself, which resolutely rejects the officious interference of public authority. This system has advantages and also drawbacks. It is a state of things in many respects injurious to most educational institutions, the aim of which is to impart, objectively, knowledge of the arts and of moral and practical training. If we except obligatory instruction in religion, in a well-governed State there is probably no danger, but much benefit, provided the government exercises ordinary wisdom in the matter. Thus technical institutions, which always require support, derive great advantages from this source. But the higher the stages to be reached at any school, the more favorable will be the prospects if the institutions are independent. It is also more advantageous to the freedom of science if the uni-

versities are not government institutions. The pressure which the State involuntarily exercises over salaried officials is thus removed. Yet complete severance from the State is also hurtful, for the beneficial influence of the sciences upon the government would necessarily suffer loss, and the necessary stronghold and background of the universities would often be lacking. In reality there are only a few universities and scientific unions entirely independent in England. The two historic universities of Oxford and Cambridge, though wealthy through private legacies and consequently independent, are still closely identified with clerical matters.

The ideal of universities will probably develop itself first in the republican States of North America, provided real universities be among their future possessions. The present institutions are mostly special schools, founded by sects. In this country, however, the State takes a deep interest in educational matters, supporting them liberally. Moreover, private individuals spend magnificent sums for the maintenance of improved school buildings and libraries. A large tract of land is set apart for the support of schools from its annual income. But their real management is left to the so-called school community itself. A certain harmony is introduced into all school matters by the Bureau of Education, which forms a part of the portfolio of the Interior.

In America we find three kinds of institutions for science and art: (1) Those founded by sects, chiefly Christian. Out of them the ideal will never be developed, as they are more or less bound by dogma; and dogma is the death of freedom in science and art. (2) State universities. From these also the ideal is not to be expected. In consequence of the separation between Church and State these institutions are not complete universities, because they exclude theological subjects and the historic and philosophic researches connected with them. It is contrary to the true aim, to the essential universality—in fact, to the very name of a university, to exclude such matters, for they are the centre of all deeper thought. Therefore, the term "university" should not be applied to

sectarian schools nor to such incomplete State institutions. (3) Private institutions for the higher branches of science and art, independent of Church and State. From this class the ideal of universities will doubtless arise, especially if the State, without interfering in any way as dictator or censor, lends its material assistance to such private undertakings. Yet at present they afford scarcely a nucleus for a great university in the sense of these essays.

Therefore, there is only one way in this country to attain the ideal — a complete university, absolutely independent of Church and State, established as a private institution, by private subscription. It should be so commanding by its superiority over existing universities and academies that the State cannot overlook it, but shall be morally bound to acknowledge it as a power and to assist it pecuniarily, without even attempting to dictate its policy. Such a university—private, yet assisted actively and unselfishly by the State — was the ideal of Plato two thousand years ago. It will be realized first in this country, by the establishing of a single institution as a model university; but later there will be many of the same kind in this and other countries. May these lines be read by those who are wealthy and intelligent enough to take the matter in hand and lay the foundation of a truly ideal university.

The complete ideal will doubtless never be wholly realized at a single institution, though one may approach the true ideal more closely than another. Thus far we are unable to point to an existing university as even approximating it. All universities existing in civilized countries at a given time approach it from different sides; although based upon the particular local, material, or national advantages, each one seeks to reach a common ideal. True science and true art are *one;* yet it must be conceded that technics and art in general more easily admit of individualization than science, which is based essentially upon the laws of thought and being which are common to humanity. Thus the English, owing to their easy communication with all parts of the globe, are peculiarly enabled to work for an international unity of the sciences; to promote the study

of Oriental languages, and to make collections of objects of natural history, art, and technics of all kinds; also, by means of their great wealth they are able to conduct on a large scale scientific expeditions for geographical and meteorological purposes. The Germans, on account of their methodical training in science, are enabled to promote philosophic treatment and systematic arrangement of the sciences; while almost every other nation has its peculiar advantages and capacities.

A second consideration is that the ideal of universities cannot be imagined as attainable at any given time. The ideal is not a stable condition, but rather an ever-changing process. The problem, therefore, must be solved anew by each epoch; and the more the universities correspond to the prevailing standard of culture, the more closely will they approach their ideal.

There is to be not merely an interchange of ideas and a common striving after the ideal at all universities, but each must try to become more and more perfect, with a view to the ultimate realization of the ideal. The time will then have arrived when civilization is interwoven with a net of universities which, in their entirety, form a united power for good, and, being the very eye of culture, are an increased blessing to humanity.

We shall conclude, in the next number, with a review of the system of all sciences.

THE RELIGIOUS TRAINING OF CHILDREN:

THE IDEAL AND THE PRACTICAL.

BY ABBY MORTON DIAZ.

(*Conclusion.*)

"Terrestrial charts are drawn from celestial observations."
"The Real drinks music from the Ideal Thought."

SINCE "in union lies strength," success in any enterprise demands union of purpose and of methods. The multitudes that are dealing so vigorously with existing evils are evidence enough of common purpose and effort in the direction of improvement. In methods, we find confronting each other, as if they were two, the Ideal and the Practical. The idealist presents as ideals Truth, Love, Justice, Honor, Oneness, and Spirituality. If distinctively religious, he urges certain lines of belief; if distinctively metaphysical, he withdraws from the practical, since "all is Mind," and confines himself to the announcement of truths and gaining their recognition, perhaps insisting that in order perfectly to reflect the Divine Image we should not disturb our serenity by meddling with the disorder around us, and that even cases of healing are important only as they demonstrate Being.

Says the practical man, "Tell us not what to *be*, but what to *do*." He works at what he sees. He sees a swarming tenement-house and sweat-shops, and forms a League to suppress them; sees a saloon, and calls for legal enactments; sees pauperism, and builds an almshouse; sees crime, and builds a prison; sees hunger, and supplies "free soup"; sees rags and nakedness, and furnishes garments; sees disease, and deals with it bodily,

by founding hospitals. His work is chiefly one of adjustment, dealing with results rather than with causes.

Now, for successful world-betterment, the ideal and the practical should be recognized as one—as a daisy is one with the daisy idea at the back. Indeed, this union of the two has high indorsement. The dictionary tells us, from good authority, that "when metaphysics loses its connection with physics it becomes empty and dreary," and "when physics ceases to be penetrated with metaphysics it becomes confused and stupid." A far higher authority is Life as manifested in Nature, the inner connecting itself with the outer in the very minutest details, each form becoming such from the unseen ideal which shapes it. Let the practical men, then, seek the highest ideals. And the metaphysical —let these not sit apart in ecstatic contemplation of themselves as images of the Divine, saying, serenely, "All is Mind; this all is the all of Reality." Since Universal Mind concerns itself with the outward, why not they? Also, if reflections of the Creative, they should themselves be creative. "The Father worketh hitherto, and I work." Then let the Ideal and the Practical unite in building up this human world by divine methods and according to divine laws.

Suppose the union were made. Says the practical man to the apostle of Mind: "What is your idea? You wish for our children a religious training. You see with what they will have to contend—the political corruption, the planned ruin of railroads, the knavishness in business management, the money greed, the accepted rule of selfhood, the tyranny of trusts, the distress of the impoverished, the desperation of strikes, the enormous outlay for the punishment of wrong-doing, the extent of the social evil as showing the degradation of both men and women, and the hosts of the unemployed: have you an idea mighty enough to cope with such a multiplicity of evils?" Surely, is the reply, since their multitude need not imply the same number of causes. The affairs of a whole city would be thrown into disorder by the single error of calling two and two five, in keeping the yearly accounts. The sure move toward order would be to find the mistake. So in this human entan-

glement. But who is to move? Who is managing all this? Who punishes the wrong-doers, supports the impoverished, and makes the laws for the people? The State. Very well. The obligation of supporting implies the economy of *educing* the useful faculties of each; the right to arrest, judge, and imprison, includes the duty of correct guidance; moreover, the cost of all these demands the economy of prevention. What can be a more practical idea than that the State should use the means she possesses for the ends she desires? The schools are her charge. She desires, in her citizens, usefulness; and in the way of character, excellence.

The ideally practical thing, then, is a public education which will tend to develop in *every child* the faculties for use and the qualities of character which will insure excellence in conduct, thus securing for the State the utmost of human value. Were a force discovered which could be directly turned into money, how swiftly would it be utilized, its full capacities learned and brought forth! But the most precious of all, the human life-force, is allowed to run to waste, and even worse. Here, then, is the mistake. How much of crime and misery might be saved by a thorough education in honor, justice, integrity, in the religion of the heart! Methods of accomplishing this are yet to be thought out and brought into general use in schools and homes.* It is safe to say that they will be other than our present methods — discipline, reproving, punishing, rivalry, and moral injunctions.

The just-mentioned essential qualities, together with love, goodness, kindness, unselfishness, have been theoretically connected with "religion," and thus in a measure set apart from common use. Indeed, much of our present discordance is owing to a teaching and a preaching which have made a mystical separation between religion and every-day life. If it only could be understood that the highest religious ideals are to be made practical in the commonest affairs—just as the Divine Intelligence is everywhere present in the common, every-day pro-

* In many of the States school attendance is not compulsory, and in a number of cities there are too few school-houses for the children.

ceedings all about us which we call Nature! As to the objection of bringing the Bible into the school—bring only what has general acceptance. Of this there is plenty in our Scriptures and others. From the Persian, Hindu, and Chinese we have: "Justice is the soul of the universe." "Poverty which is through honesty is better than wealth from the treasures of others." "Not in the sky, not in the midst of the sun, not if we enter the depths of the mountains, is there a spot in the whole world where a man might be free from an evil deed." "More lofty than a mountain will be the greatness of that man who controls himself." "Silence for the remainder of thy life is better than speaking falsely." "Feel toward others as you would have others feel toward you." "Bear, even when you can retaliate." "Overcome anger by love." "To him who does me a wrong must go forth my ungrudging love." What a book of inspiration could be made from principles thus set forth, with similar ones from our own Scriptures! And since character influences character, to these should be added, as studies, biographies of noble men and women, and collections of incidents illustrating all noble qualities. The highest ideals are none too high for the children, as individuals and as the future builders of our human world. Enthused by these, a competent teacher will find ways of making goodness as compelling as the rosebush idea is in forcing the out-blooming of the rose. But for this the separateness of "discipline" must be replaced by the at-one-ment of teacher and pupils in a mutual purpose. In a school not far from Boston, such union was secured by means of both parties deciding in common council what rules would best serve the interests of the school. The result was seen in that harmony or perfect accord which always *must* come from applying the grand world-principle, *Oneness.* Conscience ruled. The pupils, having agreed to "no communication," felt in honor bound to fulfil their agreement, and except at appointed times refrained from conveying an idea to each other, even by signs. The teacher could leave the school at any time and the honor of the pupils preserved perfect order. They were glad and worthily proud that it should

be so. Neither in her presence nor absence was the stillness an enforced one. It came naturally. The compelling power of goodness was working by its own inward necessity. The delighted co-operation of the pupils, and their respect and affection for the teacher, were a fine illustration of the ideal working out into that practical good order so striven for by teachers and commonly secured by "discipline." The school was not a kingdom; it was a republic. A grand object-lesson must any such school be to the youth who will compose the future governmental force of a People's Government — formed on the idea of mutualness and modelled after Plato's ideal republic, whose affairs were to be conducted for "the equal advantage of all." Another character school, once well known, was that of Fellenerg, in Hofwyl, Switzerland, of which an account may be found in the libraries.

Imagine schools like these, instilling principles the most exalted, and creating an inward necessity for righteousness! Imagine them everywhere throughout the country, giving the life-direction to *all* its children! What could be more practical? For this must not be regarded merely as duty or favor to the individual. It would be the surest economy, even at the needful additional expense of a much larger number of schools, with many less pupils to a teacher, and at the further cost of teachers possessed of the finest culture and qualities, and well trained for character work. In fact, the preparation of teachers for their calling exceeds in importance that of preachers as much as right-forming is better and thriftier than re-forming.

Now, those who are in and of the existing conditions of a period usually judge any proposed plan of advancement by those conditions, which is like trying to lift oneself by one's own boot-straps. Thus, to show what should be the true aim in human management we must take an outside stand—as would a culturist in regard to his nursery—and consider education, not as it may fit human beings for places graded according to prevailing ideas, but as preparing them to *live;* and life, for any and every one of them, means the distinctively human powers in full activity: whereas multitudes now are fitted

merely for hand labor, and chiefly for animal existence, their higher faculties being undeveloped; which not only deprives them of that fulness of life which is their birthright, but is a loss to the State of so much of human value.

At present all education has to be considered chiefly with a view to money-earning; nor can this be otherwise so long as even artists have to talk of "pot-boilers," and religion has to be supported, and often to support itself by the ordinary money-making methods, although these are directly opposed to its own fundamental principle—*oneness of all with each and each with all.* It is well known that these methods are based on the self-hood principle—each for self, regardless of loss and ruin to others; also that human existence is now arranged on the layer plan, the underneath layers making a standing-place for the upper ones. Obviously, those who consider this state of things natural and right, and are reaping its material benefits, cannot see the importance of an education which shall bring out the full individual powers wherever existing; much less will they formulate a plan for such education.

Who, then, will do this, if not the religious people, together with the metaphysical; in other words, the idealists? "Build your castles in the air, and then—supply the foundations." Every step of the world's practical advancement has been accomplished by an advanced ideal and by insistence on its application. The idea of equal right to self-ownership, and a demand that such right be allowed, overthrew American slavery. This was ownership of body. But Man is other than body, and our present ideal is for a higher freedom. We must now assert the equal right of *all* to the unfettered exercise of the higher human faculties—yes, the highest—and repudiate any management or system which makes this impossible. Might must yield to right, and existing conditions restricting this right of complete self-ownership will have to yield, some time and in some way. That this may come about in the natural way, Nature's way, which is the Divine way—from within outward—let the idealists unite in setting forth a plan of education which shall so educe the powers of mind, heart, soul, and

body that human beings shall be free to live human lives with all their powers for good and for use in full activity; and let the "necessities of life" mean whatever this may require.

Several causes now operate against this, and "to explain the why of things we must discover their reasons and their ends, which is the office of metaphysics." And surely those having religious training in charge should demand of the State a kind of management which will allow a practical righteousness now declared impossible. And, above all others, should those engaged in the Religious Training of Children ask that conditions be so changed that the high principles instilled in the training may shape and rule the after-life—this, too, being now declared, for the most part, impossible.

In regard to the improvement to be wrought by a complete education, what would be the ideal? That is, what conditions would we seek, supposing we could obtain them? Take, for instance, one family now in the ignorance and destitution of the slums. We would like, would we not, to see them, by their own efforts, well clothed and well fed; living in healthful dwellings; taking books from the libraries? And if the children have mechanical or inventive skill, a taste for music, painting, literary and scholarly pursuits, a liking for studies in science, we would wish these powers developed. Should they become so "improved" as to be eager for the highest culture and enjoy best the highest enjoyments—what a gain, both to themselves and to the community! We believe, then, in such a change for our family. *Believe?* Why, had the committee of the Christian Charitable and Reformatory Association been the means of it, so wonderful an instance of success would have been proclaimed from platforms and pulpits, published in official reports, heralded in newspapers, and made a matter of general rejoicing.

Now, if this would be so in regard to one family, the prospect of a similar elevation for every family should be hailed with a universal chorus of delight. Are you good people all ready to join the chorus? Are you desirous that house-servants, seamstresses, the various craftsmen who supply your

needs, together with street-sweepers, rag-pickers, and the still lower grades—are you desirous they should become your equals in culture and intelligence? Those who now take pleasure in a cheap chromo, would you have them take greater pleasure in a true work of art? Those who delight in the hand-organ, would you have their musical taste best satisfied with the works of the great composers? Those who are now captivated with the dime novel, would you see their eyes kindle and cheeks flush responsive to the well-put wisdom of a George Eliot or a Shakespeare? Those who are not good—this question, however, need not be asked. There is no doubt that you are willing all should be as good as yourselves; but are you in your heart of hearts desirous that all should be as learned and as cultured, and in every way as advanced, as yourselves? Is everybody? Are all the members of all the churches and of the Christian Charitable and Reformatory Association? If not, why not? On the principles of Christianity and of republicanism, why not? Will any dare say that the subordinate who serves their needs should be educated for no higher plane, because, as society is now constructed, there must be the servers and the served? Is "society" a divine institution? Is it a part of the divine plan that human beings exist in layers, or strata, arbitrarily laid? Natural inequalities there will be always, but all should have equal chance of attaining unto *their* highest; and if this Law of Individual Freedom break down society, what then? Why, then, something a thousand times better—different, but better.

To go back to the family whose improvement was effected by Philanthropy. Can any be so blind as not to see that all such efforts should be taken from Philanthropy—which is but an embodiment of past thought and has to work upon material already shaped—and assigned to Education, which by its one vast opportunity (an ideal education in home and school) can do for all what philanthropy would so exult in doing for a single family?

In giving suggestions for such education the idealist will put aside all thought of human beings as a part of our present system of rivalry and competition, and consider not "the life of

trade," but the *life of Man.* What culture does for plants—enabling each to show forth its full powers—must education do for every child. "Education acts on original faculties. . . . implies that he is full of possibilities; that he can be helped to self-realization and power." A recognition of the Divine Image in every human being will cause all to be revered and thought worthy subjects of educational effort. The stigma upon hand labor will be removed by disassociating it with ignorance, but at the same time it will be taught that a lifetime of what has no use for *mind* cannot be life for a human being. "I think; *therefore* I am." "To think is to live" (Cicero); and the definition of Man is "one who thinks."

The inward necessity for righteousness will be a chief aim in the new education, and, by the restraining power acting from within, human affairs will proceed in an orderly way. Education will be valued, not chiefly for getting a position or for acquiring wealth, but as it helps in developing life, that life which is to be continued beyond the existence of the flesh. For this the spiritual nature should be aided in its development; and not only for this, but that the spiritual be made for all a sure dependence for health and strength, and a sure basis for that exalted living which the Scriptures declare to be "the fruits of the Spirit."

As to Religious Training, the new education will join what man has put asunder, so that there will be no distinctively religious training. All training will be religious, for it will show the divine laws as everywhere revealed, and insist that these rule human life; also, that the Divine Indwelling, known as the Inner Voice, guides in every act. It will undo what so-called religion has done in the way of separation by locating God and heaven far away, and will represent heaven in its true light as an inward condition attainable by all at any time, and the Divine Being as omnipresent with all and in all.

Coleridge speaks of the incessant activity of early infancy as "body and soul in unity." So of heavenliness, and worldliness; it will be taught that these should be in unity, the heavenliness working out by and through the worldliness, in the very

smallest details, as does the Divine Intelligence in Nature, and as devoid of mystery.

While thus insisting on the almighty power for good in every child, the Idealist will meet with tremendous opposition in the form of a belief in the absolute and unchangeable selfishness and badness of human nature. It is one that effectively blocks the way to human advancement. It is everywhere expressed; it seems to be a race-belief, and is obstinately held even by church people, and just when they are exhorting to a righteousness which this belief makes impossible. The weight of it holds humanity fast. As well expect a body of cavalry to advance when every horse is tethered to a post, as to expect human advancement when every one of a vast majority is held fast by a belief in the selfishness of human nature.

This obstacle will be disposed of in two ways: First, by showing the opposite Law of Oneness as revealed in the outer world—life there being carried on by organisms, where, as has been shown, the complete life of each part *makes* that of the whole, and the complete life of the whole *depends* on that of each part. This plain and simple law, uniting the ideal and the practical, is easily taught, being revealed in every plant and flower, as well as in the human body. Secondly, this obstinate and prevalent belief is also disproved where the human touches the Divine—by the Inner Voice, which *never* gives responsive approval of selfishness or of anything known as evil. Also, the highest thought of the world, spoken in all ages and places, shows the demand for and expectation of human excellence. "Thou pure and all-pervading Spirit that dwellest in me, as I know by my own horror of a lie, manifest thyself in me as Light when I think; as Mercy when I act; and when I speak, as Truth—always as Truth." (From the Egyptian.)

The three grand Laws of Life — of Life through Individuality, and of Oneness as acting through organisms — will be made the foundation of the new education. We can almost imagine, even now, the change wrought in human conditions were all the children educated in the belief and practice of the law of Oneness and to show forth the fulness of individual life.

The idealist's mental vision will show him that what is done in the schools will be only partly effective if not done also in the homes. Now, what does this prove? And, further, what does it demand? It demands in the advanced stages of education a department of Parenthood Enlightenment, devoted to the *science of human beings* (or human science), and teaching, for one thing, *how* may be developed the good existing in every child. So much depends upon methods! Space limits forbid even the mention of the aims of such a department, or a suggestion of its methods. But the idealists should keep the idea in view until Boards of Education recognize its necessity as a means of the country's prosperity.*

Religion, too, should demand of the State conditions allowing the divine laws to rule in human affairs, that religious teaching and preaching shall not be in vain. This, indeed, would be the true union of Church and State, which would result in worldliness and heavenliness in unity.

* See "Lectures on Education," by Herbert Spencer, and by Horace Mann; also, for details, "Domestic Problems," by Mrs. Diaz.—ED.

REGENERATION *VS.* DEGENERATION.

BY W. J. COLVILLE.

(*Part I.*)

AMONG the varied signs of the day may be noted a tendency on the part of some writers of ability to enlarge on the most depressing aspects of our *fin de siècle* civilization. Granting that it is perhaps too artificial to be really healthy, and that certain evils undoubtedly exist, still it is not thereby proved that we are actually retrograding.

Popular literature is frequently morbid, and many declare that, though sad indeed, even the darkest pictures are all too true. But are these views correct? To be true to life a picture must be many-sided, embracing features which frequently seem paradoxical. Do the pessimists and deteriorationists ever present other than the darkest side of life's picture? The expression, "a fool's paradise," is constantly on the derisive lips of those who seem determined to see nothing but the plague-spots of society; but may there not be "a fool's *inferno*" more foolish than any highly-colored *Paradiso*, which is at least a beautiful folly?

In this objective state, no observing person can truthfully say that all is fair, and sweet, and honorable; therefore no faithful artist can paint all things as they actually exist *couleur de rose*. But if art in all its forms be rightfully an incentive and aid to progress, then it is the duty of the true artist—painter, sculptor, musician, poet, littérateur, or dramatist—to select healthy and ennobling subjects in preference to those which tend to increase sorrow by turning hope into despair.

The chief object of this article is to counteract in some measure the baneful effects produced by a too vivid and incessant

contemplation of disfigurements and grievances, a practice which has unhappily become prevalent in many quarters. Some writers of decided talent (though probably of little *genius*) untiringly depict the woes and sins of humanity, as if the world were rapidly going to destruction and they were specially commissioned to advise us of the fact.

Plays, novels, and magazine articles teem with direful proofs of certain and rapid deterioration, and we seem to be regarded as participants in a mad race toward death, or as mere puppets of a fate designed by a blind and vague monstrosity known as the "Law of Necessity." Heredity and environment are the catchwords of this pessimistic cult. By means of a fatal heredity we are forced downward, it is said, and a diabolical environment only accelerates our fall. If science, instead of nescience and sciolism, were brought into court to testify to the true nature of heredity and environment, we should be told that both are largely under our own control, and that nothing is too strong for the all-powerful spirit of man when once he recognizes his innate potency and determines with all the energy of his essentially god-like nature to compel fate to serve him as he wills. Hereditary tendencies undoubtedly influence us at the outset of life, and no kindly person thinks reproachfully of those victims of an unhappy physical origin who, being as yet unaware of their own spiritual possessions and capabilities, are held in the vice of inherited proclivity to abnormality. But no fate is hopeless; no human existence is so fettered by infirmity or hedged in with error that it cannot extricate itself, though possibly not without assistance from more "fortunate" neighbors.

There are two kinds of optimism—one totally *laissez faire*, and the other practically stirring and vigorous. The doctrine of regeneration—the new and second birth of humanity—as understood by science, is by no means synonymous with the religious tenet that man at his birth is totally sinful and depraved, and can only become a child of God by a complete change of nature. There is doubtless a great esoteric verity underneath that dogma, but the truth is so obscured by assumptions that it

is difficult to find. The New Testament, however, is quite clear in its teachings, notably the third chapter of the Gospel of St. John. The new birth is but an introduction to a higher realm of consciousness. "Except a man be born again, he cannot see the kingdom of God." The word *see* is highly suggestive here, as it unmistakably refers to spiritual vision, or interior apprehension of reality.

The true optimist, working for the regeneration of humanity, acknowledges that the present state of society is imperfect; but he denies that it is rotten at the core and is constantly drifting from bad to worse, as the opposite school asserts. It can surely never be otherwise than healthful and of use to search for the finest passages in literature, the grandest and sweetest strains in music, the most symmetrical figures in sculpture, and the most harmonious blending of form and color in the painter's art. The critical spirit of the times is responsible for many of the very tendencies which are brought so prominently to the front in the painful scenes depicted in the literature of to-day. Is it healthful to be forever contemplating empty skulls, while so many active minds await examination? Need we perpetually interrogate closet skeletons and force open private cupboards to prove the unwelcome ghosts of the dead, while the fields of the living are filled with summer blossoms and the air redolent with their sweetness?

The vice of criticism is the bane of modern civilization; and the sensational interviewers and reviewers of the period seem to close their ears against harmonies, so intent are they on listening to discords; and to shut their eyes to purity and honor, so eager are they to retail the latest scandal to the highest bidder. Newspapers certainly do good, but they might do more good and inflict less pain on their readers were they to devote paragraphs to vice and crime and double-leaded columns to virtue. "But," say the alarmists, "were you to make less of evil, people would soon indulge in it even more unblushingly than at present; and were you to lessen in any degree the condemnation meted out to the guilty offender you would loosen moral restraints already lax, and in consequence assist the wicked

world in its downward course!" In reply to these arguments, the thorough-going optimist may simply say: You are leaving completely out of account the immense force which proceeds from real virtue.

It is the growing conviction of workers in reformatory causes that there are two sets of foes to be encountered, and that the most difficult to cope with are those who consider themselves pre-eminently the friends and promoters of "righteousness." It may safely be said that the best minds—the soundest, cleanest, and healthiest, the world over—rejoice in manifest progress; but there are depressing features, discouraging to all save a few interpreters of the signs of the times who feel sure that the present days are mentioned and foretold in the Great Pyramid, and that we are now in a narrow passage leading into a King's Chamber, where all is light and liberty.

If we are at this moment in a specially transitional state, then many signs which would otherwise be depressing may be positively encouraging. Swedenborg has much to say of *vastation*, which is only purification by means of an outlet for whatever is distorted or inverted and has therefore become infernal. Swedenborg, with characteristic realism, teaches that the heavens and hells in the universe stand feet to feet—the heavens erect, the hells inverted heavens—so that the soles of the feet of the heavens meet those of the feet of the hells. This curious imagery, which is, however, quite in accordance with the Hermetic doctrine of the Great Man, serves as a vivid picture of what evil really is. When we recognize it as simply an inversion of good, we shall speedily learn how to cure the otherwise incurable. Were there in the universe a devil from the beginning—an eternal spirit of evil, co-equal of God, who is Goodness Absolute—then the everlasting reign of evil would be a certainty; but even Milton's tremendous Satan and Dante's legions of the *Inferno* lend no countenance to such a supposition. A fallen angel who was once upright, and therefore in the nature of things capable of recovering from the deepest fall, is the worst conception of either of the great dramatic poets who gave to Europe its Satanic Majesty.

A mediæval legend concerning the devil shows how keenly alive were the thinkers of even that darkened period, and how truly and practically metaphysical were their ideas concerning the regenerative influence of elevating suggestions and the deteriorative trend of pessimistic inculcations. The story runs that during the Middle Ages the devil frequently donned the habit of a preaching friar; and when officiating as a zealous monk in a church pulpit, the arch-enemy of souls (or one of his emissaries) had but one theme of discourse—the horrors of hell and the tortures of the damned. So fiery were the words and so declamatory the style of the intrepid exhorter that the listeners imagined they could see the flames and hear the shrieks and groans of their fellow-sinners; but tradition says most truly that by depicting such nameless horrors no one was led to live a worthier life. To adapt a phrase from a poet's version of St. Anthony's sermon to fishes, "Much *frightened* [not delighted] were they, but each went his own way."

But there is quite another side to these tales of the Middle Ages, for the same tradition says that sometimes a bright and glorious angel disguised himself as a preaching friar; but when he ascended the pulpit, his heart being full of the love of God and the raptures of saints in heaven, he could discourse upon no other theme, and as the sermon proceeded hard hearts melted, sinners were converted, and souls were saved from error and its consequences—all through the agency of an appeal from first to last to that pure love of godliness which, though it slumber profoundly or be deeply concealed, is never absent from a single member of the human race.

It is to be regretted that many gifted writers, some of them women of genius, should lessen their own glory and trail the garments of literary art in the mire in order to paint in glowing colors (and not with evil intent) the most flagrant short-comings and perversions of the least sanctified elements of society. The plea is often made, as was done in many stirring temperance lectures by John B. Gough, that the wretched spectacle of the inebriate served to deter youth from taking the first plunge into the sea of drunkenness; but would the effect upon

boys be good were their preceptors constantly to assail them with graphic portrayals of such degradation as the confirmed toper exhibits? Surely the constant companionship of high ideals, noble examples, and virtuous suggestions is worth infinitely more in building up stalwart, unimpeachable manhood than all the vice exhibits which could possibly be concocted.

Whatever is pure is purifying, and whatever is depraved is corrupting—so far as the influence of either can extend. It is on this declaration that metaphysical activity in a regenerative direction is based. The subsistent idea is that human nature is surely rising, even though its upward career be by way of a spiral pathway rather than up an inclined plane. We apparently retrograde, while actually advancing. We fall in rising, and rise after repeated falls to heights we could never have attained had it not been for the experiences gained while travelling from the primitive Eden of nude *innocence* to the sun-clothed state of knowledge which goes hand in hand with *purity*. It is but rarely that we find moralists discriminating as they should between innocence and purity. Virgin innocence may be likened to a pearl, white but lustreless, while purity is like the dazzling diamond, which flashes forth a thousand scintillations from its facets' radiating surface.

The two sons in that sweetest of all anecdotes, the parable of the "Prodigal Son," distinctly represent two conditions of humanity — the one remaining in its original, undisciplined, inexperienced self-complacency; the other displaying the ultimate result of conquest over every temptation. The battle of life is a struggle for higher existence. Mere perpetuation of race by multiplication of species could never fulfil the end of evolution. We are indeed potentially all that we ever shall become; but our gifts lie dormant, and we are satisfied to doze before awakening to the glorious realities of living, by the wand of all that trying experience which is only a testing and educating process.

(*To be continued.*)

DEPARTMENT OF

HEALING PHILOSOPHY.

[We invite contributions to this Department from workers and thinkers in every part of the world, together with information from those familiar with Eastern works containing similar teachings which would be valuable for reference. Well-written articles of moderate length will be used, together with terse sayings, phrases, and quotations adapted to arouse comprehension of those principles of wholeness and harmony on which the health of a race depends. The wisdom of the sages and philosophers of all periods and climes, as well as the most advanced expression of modern thought in these lines, will find a welcome in these pages. Co-operation of earnest friends in so brotherly a cause as this will result in a mighty influence for permanent good, physically, mentally, morally, and spiritually. Let us, therefore, in this attempt join hands, minds, and hearts, for a permanent healing of the nations by developing that degree of knowledge which shall make health their common possession.]

THE NATURE OF METAPHYSICAL HEALING.

No surer proof exists that the world is realizing the inefficacy of pills and powders for curing disease than the readiness with which it inquires into the principles and practice of new systems of the healing art. Life and Death are the questions involved, and to these seemingly hostile forces all men are at some period of their lives subjugated. We can endure the loss of houses and lands, of friends, of favor, of rank, of fame; but the hand that touches the life of our dear ones in menace strikes more chillingly upon us, awakes more feverish dread and palsies every energy of the heart and brain more surely, than all else combined. It is but natural, then, that mankind should welcome any method of healing disease which bears hope of accomplishing what other systems have failed to accomplish.

We speak with some certainty of the methods of a regular physician, so called, though nothing could be more irregular and unscientific than the series of clumsy experiments which many

educated physicians practice on their patients. We suppose that the mode of procedure employed by the (regular) physician is well understood—what drugs he will select for the victim of fever, what for the rheumatic patient, and what for the dyspeptic. But when we consider the matter carefully, no one can affirm that any certain drug, supposed to be the sworn enemy of a certain form of disease, has invariably, or even very frequently, sustained its character as a specific for that disease; therefore it is not to be universally depended upon. No one knows better than the physician himself how small a degree of confidence he really possesses in his list of "remedies." The patient to whom he says, "Try this, and if it fail I will write another prescription," frequently is tempted to say: "Give me the second remedy first; for, if you have so small faith in the one with the composition of which you are acquainted, how can I be expected to have enough confidence in either to effect a cure?"

Despite the study of anatomy, chemistry, and botany, so little is known of the nature of drugs in their real effect upon the human system that a definite result from a certain mode of treatment can scarcely ever be foretold. The history of medical practice through centuries of experiment is a history of confidence, failure, changes, and disastrous results in the process of testing unknown chemical compounds in the hope of finding an infallible remedy. The "scientific" remedy of one generation is the laughing-stock of the next.

"If the old system has slain its thousands and proved its fallibility, have we anything better to hope for from the metaphysical healer?" "What is metaphysical healing, and what is the basis of its claim to reliability?" are questions frequently asked by honest, unprejudiced inquirers. In a recent valuable publication the author defines the system as follows:

> "Metaphysical healing is a mental method of establishing health—through knowledge of the principles of metaphysics. The principles of metaphysics are the permanent laws of the universe, therefore they are the underlying laws of human existence. The theory is based upon knowledge of those laws which are fundamental to human life and which in repeated tests prove to be the same for all individuals, varying only in degree of intensity, never failing or becoming inoperative while life remains." *

* "The Philosophy of Mental Healing" (*Whipple*).

Metaphysical healing rests upon the theory that disease has its origin in mind. The metaphysician, understanding the laws by which mind works through the body, endeavors to bring about a change in the mental condition, correcting disturbed action and re-establishing natural forces. This is accomplished through the action of telepathy, or thought-transference, by the passing of a condition of health from one's own mind to that of the patient. According to the metaphysical theory, disease originates in distorted mental action. But here one is frequently met by the statement: "My disease is not mental or imaginative; I know precisely how I took this cold or contracted this rheumatism; and if a cure by mental methods depends upon my acceptance of the belief that disease is mental in its origin, then I must renounce the system."

Practice is always more conclusive than theory. The patient may continue to consider his case an exception to ordinary rules, while the metaphysician applies his knowledge of the natural source of health until the sufferer awakes to find himself free from the pain or inconvenience under which he has been laboring, with his spirits buoyant, healthy, and energetic.

A little careful reflection, based on one's own experience, will convince any fair-minded person that mind is frequently the instrument by which conditions of either disease or health are established. A sudden cause for anxiety—the loss of fortune at one blow, the news of shipwreck, fire, or other disaster which caused the loss of life to a dear friend: these or any one of a hundred other causes which send the action of the mind into unhealthy channels, and bring vividly to memory scenes of danger, disasters, apprehension—how often are they accompanied by headache, loss of appetite, insomnia, heart trouble, or kindred ailment, for the cure of which we commonly resort to a drug? The blinding headache was not present before the unwelcome news arrived; and we frequently hear the remark: "Such a piece of news made me ill," but it seldom occurs to these persons to apply a similar remedy to the evident source of the disease. The usual course of reasoning is something as follows: "My dyspepsia was caused by loss of appetite. I ate well before the news of John's sudden death by drowning, but I have not seen a well day since. Undoubtedly my grief and painful thoughts caused the trouble. I will take some

calomel, *nux vomica*, or belladonna into my stomach and expect a cure." The cause is admitted to be mental, but a physical remedy —a deadly drug or chemical—is commonly considered necessary to remove the effects of that disturbed *mental* action.

Now, the metaphysician, instead of prescribing a drug for the body which has become diseased by reflection of unhealthy thought, reasons in this way: "This patient is laboring under a delusion. The accident resulting in loss of life (as he supposes) brought neither death nor destruction to the boy. He is as much alive at this moment as he ever was. The change which his father calls death, and which to him means loss and injury, has produced no destructive change whatever on the real life—the spirit which is really his loved one. True, his body has ceased to move and the pain of absence and parting is inevitable; but cherishing the belief as synonymous with destruction has formed on the father's mind a vivid picture of an erroneous character which produces nervousness and unrest, just as constantly contemplating a picture of some grewsome tragedy represented on canvas by the artist's brush might produce unpleasant sensations resulting in nervousness and lack of ease, which is dis-ease."

How is the body to be cured of its pain and unrest? If a drug administered to one suffering from anxiety will remove that anxiety — if a man in the face of shipwreck can be freed from his fear while still remaining conscious—by the ministrations of belladonna, strychnine, or *rhus tox.*, then may we expect to cure the disease resulting from that fear by similar means.

You say, perhaps, that drugs have cured diseases. We acknowledge that recovery to health frequently ensues under the care of a medical practitioner—often to his very great surprise and apparently in response to remedies in which he has little confidence. But faith and nature are invariably responsible for these cures, since a mental condition cannot be relieved by the application of physical remedies unless the patient or the physician has shown faith in their virtue. The metaphysician firmly believes in the motto of the homœopathist—*similia similibus curantur;* but, instead of using nauseous doses, he sets himself to apply mental remedies to the clearly evident mental causes, and in this he always works with, never against or contrary to, the laws of nature.

"Now," the reader will say, "that is the very point on which we wait to be informed, and which all writers seem to avoid. What are the remedies applied, and by what means are they made to act on the patient?" The question is difficult to answer—perhaps the most difficult in the range of mental healing—for the simple reason that an understanding of *principles* is necessary to a full comprehension of the seeming mystery.

An illustration may possibly teach this apparent mystery with greater success than a series of statements. Let us suppose that your child awakens in the night sobbing bitterly with terror because of a dream. To his thought the dream has been very real, and he is with difficulty induced to banish from his mind the frightful scene through which he has been living. The mother reaches out and takes the trembling, sobbing child close to her tender heart. She soothes him with all the gentle words at her command, assures him in simple language that there is nothing to fear—no terrifying beast, or other creature of his imagination. Then she dwells on the fact that mother is near, mother is loving and strong, and will save her child from any evil; that he may sleep in safety, for mother is waking and will care for him. With gentle tenderness she soon calms the troubled little heart and the child falls asleep peacefully, quite sure that no real injury can come to him when such a guardian is near. The mother's assurances to the child are based on her own deep affection, and this is abiding, watchful, and far-seeing. The child's mind, far from comprehending the thoughts in their regular sequence, is still able to realize perfectly the general sentiment expressed by the mother heart, and so sleeps in quiet confidence that all will be well.

Similarly, the thought of the sick man is disturbed, fearful, anxious. His mind is often soothed by the comforting assurances of a respected physician; but all healing cannot be brought about by detached and haphazard words of consolation, because there is radical disturbance in the mind, and this must be removed before a thorough cure can be effected. Now, just as the mother has spoken in words, the metaphysician speaks in spirit to the spiritual nature of the patient.

The telegraph wire is a medium of material communication between men from place to place, and distance is not an important

factor to be considered when electricity is the agent. But thought travels with even greater rapidity than electricity. In how long a time can your thought reach London, or Paris, Australia, Japan, or the Arctic regions? In an incalculably small period, so small that no instrument could measure it, you are where you will to be, in spirit. In the "fit of abstraction," so called, the mind is not confined to the body. Space is no limitation and time is not a factor in the journeying of thought. Assuredly physical substance presents no obstacle to the passage of thought. Why, then, should not spirit address itself to spirit on the super-conscious plane, and expect to influence and guide, to warn, console, and comfort, to reform and mould?

Considered in this light, the subject of thought-transference becomes of great and absorbing interest, but as yet comparatively little has been publicly proved concerning it. Without analyzing its relation to ether or attempting to explain the rules which govern its action, let us here simply state that by means of thought-transference the metaphysician applies his remedy and effects a cure. The existence of the medium is (quite naturally) doubted by many. In the infancy of electric science doubters were common enough, and the world in general waited to be convinced that thought could travel over an electric wire. The natural result of experiment proved that this new and subtle agent was far more energetic and grand in its working than the most credulous had ever supposed. They claimed for it the powers of a pigmy, but the strength of a giant was lurking in its mysterious heart. So the metaphysician is not surprised to find that he, too, must wait for the development of public opinion and sentiment as well as for the full elucidation of the scope of telepathy.

Spirit, then, speaks to spirit—not in the language of the mesmerist or hypnotizer, who gains control of mental and physical forces and robs the spirit of its rightful influence. The metaphysician's patient is absolutely free and unhampered in every power of body and mind. Even his faith in the new system of healing is neither sought nor necessary to a cure. His faculties are entirely under his own command, but his anxious, fearful, brooding, or morbid thought gradually responds to the health-giving words expressing the wholesome thought of the metaphysician.

Here a word should be said concerning the metaphysician's

data, or diagnosis, which must of consequence precede an intelligent course of treatment. The patient commonly states his case without question. He has had dyspepsia or heart trouble or liver complaint for so long, and such are his symptoms. The metaphysician listens calmly while he mentally considers these symptoms as not permanently real, but purely illusory, as regards the real activities and powers of this man's life. The disease did not spring from these causes so glibly enumerated and in whose apparent seriousness he seems to take a certain pride. He is allowed to relieve his mind, however, and tell what he considers his worst symptoms.

The healer now begins to inquire what mental states attended the beginning of the disease: whether any period of special anxiety, any fear or sudden fright, an accident by land or sea or fire, any baneful influence or harassing circumstance, causing mental and later physical disturbance. These, not the physical symptoms, furnish the real data for his diagnosis. In common with the medical practitioner he knows that physical symptoms are very often untrustworthy, that in hundreds of instances they have failed to report faithfully the condition of health; therefore he pays little attention to them. But, having made careful note of all that the patient can tell of his mental life, he quietly makes his diagnosis according to the metaphysical *law of correspondence.* By this law it is found that certain mental disturbances invariably produce definite conditions on certain parts of the human body, and upon such data he proceeds to correct these conditions through the agency of telepathy.

It happens not infrequently that a patient does not at first give all necessary data, and so perhaps fails to obtain at once a permanent cure. A case in point is that of a young lady who suffered for over two years and employed numerous physicians without relief. To the metaphysician she at first gave unsatisfactory data, the natural result being delay in effecting the cure. The metaphysician pressed her for further facts concerning the beginning of her trouble, and one day a friend suddenly remarked, "Why, Elsie, you have forgotten how you were upset while yachting and came near drowning." This unexpected clew furnished the exact datum required by the healer, and working on this theory he was able to effect a complete cure within a short time.

Frequently also a complication of causes and a continued state of mental anxiety combine to obstruct for a time the efforts of the healer. But so simple, natural, and radical is a metaphysical treatment that the patient is always materially benefited by a protracted course of treatment, even though the final cure may come slowly during study of the case.

How does the metaphysician bring telepathy to bear upon one suffering from the effect of fright, or anxiety, or dread of the future? His pharmacopœia is extensive; but, generally speaking, it may be said that the metaphysician's first object is to remove from the mind of his patient the picture of disaster or danger that was photographed and perhaps deeply impressed there many years ago. In general, the troubled mind is mentally assured that he is not, as he seems to suppose, physical, but spiritual; that the real essence, the true ego, the immortal, unconquerable, undying part —that which thinks, plans, hopes, fears, and knows: the real man —is not subject to physical conditions; that it was never for a moment in danger of destruction, since, being formed in the likeness of the Infinite and Eternal, the substance of which it is made cannot be destroyed or injured by physical element or combination of elements. This being so, the scene of apparent danger, which is so deeply impressed in the mind, was unreal to the spirit, since only the spiritual is real. The water, fire, the dashing steed, the overturned boat, the wild animal—these were not realities, since any one of them might easily be transformed into something other than itself. The water could become steam, the fire a mere mass of smoke, the boat's particles could be destroyed—leaving man, the real man, spirit, the only reality, unconquered by material element. Ages may go on and the fire, water, or angry brute will have long passed into oblivion, but the man, spirit, the real essence, is forever living and subject to no trace of decay to the farthest ages of eternity.

The influences of this and kindred transferred understanding of real principles upon the subject receiving them is simply beyond belief. In most instances a blessed sense of peace, of relief from care, of buoyancy, of gladness in living, succeeds. Not infrequently the patient is so refreshed and reassured after the progress of treatment that he falls into a natural, healthful sleep—a sleep not in any respect resembling that of the subjugated, mes-

merized, or hypnotized patient, but from which he awakens easily, naturally, and happily. The process, continued, permanently erases the picture of disaster and death from the subconscious action of the mind.

As before stated, many cases require extended treatment; but a very large number yield at once to metaphysical treatment. No material means are employed. The patient is never advised concerning his diet, clothing, times of rest or hygienic conditions, excepting as present methods seem to interfere by restraining the natural free working of the spirit. During the progress of a treatment there is no condition resembling in the remotest degree the condition of a mesmerized subject. Usually, patient and healer are seated so that neither sees the other; and, while the healer is busily engaged in the realm of thought for the benefit of his patient, the latter reads, thinks, or engages in any light employment which will prevent him from indulging in morbid unhealthy thought.

While no hygienic directions are given the patient, he is shown the adverse influence of wrong mental conditions and warned against inducing them if he would aid the healer and secure a permanently healthy body. He should not read accounts of murders, executions, burglaries, distressing accidents, or any sort of *matter* relating to lack of harmony in the material world. Of all these he can usually afford to be ignorant. He must not be anxious for the future, nor anticipate unfavorable conditions which very likely will never take place. He should sedulously avoid the society of those whose thought is gloomy, depressed, suspicious, jealous, greedy, or in any respect unhealthy, and seek those of opposite tendencies. He should fear nothing in connection with the body, and he need not expect to take cold because perchance the wind falls upon his body in a cross-wise direction. It is well to consider that the wind which blows naturally for the refreshment of both man and beast was never intended to work us ill. Cheerfulness, unselfishness, and all the virtues of a healthy life are so many aids to the metaphysician, though cures are frequently accomplished even upon most unpromising material.

No evil results can possibly follow a mental cure, because the entire influence is a calling out of the highest, best, and clearest of the faculties of intelligence in the mind of the patient. This

is, therefore, the pure healing influence for which the world has been so long waiting. Shall we foster or reject it?

JOSEPH L. HASBROUCKE.

MAN'S life is full of trouble, often because he makes it so. He looks out upon it with distorted vision; every false action is registered in false thought and reacts upon himself. All crime, all sickness, all unhappiness are the result of false conditions, in which the mind of the individual has lost its controlling power, while the body has become the helpless expression of numberless perplexities. Mind in civilization has gained intelligence often in spite of condition. Its nature is to advance, even through necessity and privation. It is spiritual, and can never be affected by material environment; but so long as mind and body are joined together, this union will bring pain with every discord, and delight with every harmony. The whole history of the individual is registered in consciousness. The internal organization is self-governed, and the chords of vibration, like a musical instrument, respond accordingly. In violating the laws of Being, the individual is self-tortured and self-dismayed; he is thus led toward despair, catastrophe, and death. In observing these laws he may find contentment, happiness, and life.—*J. Elizabeth Hotchkiss, Ph.D.*

WHEN Napoleon went through the hospitals to convince his officers that there was no danger from contagion, he was demonstrating the law that having our thought on something higher shields us from the lower. When the martyrs died at the stake, on burning coals, or in boiling oil, in an ecstasy of joy, without pain, their religious enthusiasm raised them above bodily sensations. Their thoughts were on something higher.—*Mrs. Edward H. Cobb.*

IT is not things, but the opinions about the things, that trouble mankind.—*Epictetus.*

FOR metaphors of man we search the skies,
And find our allegory in all the air;—
We gaze on Nature with Narcissus-eyes,
Enamored of our shadow everywhere.

—*Watson.*

THE PURPOSE OF LIFE.

There is nothing in this world, perhaps, that is talked more of, and less understood, than the business of a *happy life.* It is every man's wish and design, and yet not one in a thousand knows wherein that happiness consists. We live, however, in a blind and eager pursuit of it; and the more haste we make in a wrong way, the farther we are from our journey's end. Let us, therefore, first consider what it is we would be at; and secondly, which is the readiest way to compass it. If we are right, we shall find every day how much we improve; but if we either follow the cry, or the track of people that are out of the way, we must expect to be misled, and to continue our days in wandering and error. Wherefore, it highly concerns us to take along with us a skilful guide; for it is not in this, as in other voyages, where the highway brings us to our destination; or, if a man should happen to be out, where the inhabitants might set him right again: but, on the contrary, the beaten road is here the most dangerous, and the people, instead of helping us, misguide us. Let us not, therefore, follow like sheep, but rather govern ourselves by reason than by other men's fashions.

It fares with us in human life as in a routed army—one stumbles first, and then another falls upon him; and so they follow, one upon the neck of another, until the whole field comes to be but one heap of miscarriages. And the mischief is that we perish by other men's examples. But we shall be healed if only we separate ourselves from the vulgar. For the question of a happy life is not to be decided by vote. Human affairs are not disposed so happily that the best things please the most men. It is an argument that the cause is bad when the common sort applaud. The common sort find it easier to believe than to judge, and content themselves with what is usual, never examining whether it be good or not. By the common sort is intended the man of title as well as the clouted shoe; for I do not distinguish them by the eye, but I have a better and truer light: let the soul find out the good of the soul. Worldly felicity, I know, makes the head giddy; but if ever a man comes to himself again, he will confess that whatsoever he has done he wishes undone, and that the things he feared were better than those he prayed for.—*Seneca.*

THE WORLD OF THOUGHT

WITH EDITORIAL COMMENT.

PROGRESS.

With this number we close the series of articles on "The Religious Training of Children," by Abby Morton Diaz. The interest in the valuable teaching of this work has continued unabated, and according to present indications the work in book form, which will soon appear, will receive a very large sale. Many have declared it their intention to keep the volume always at hand for a guide in dealing with the intricacies of child education and development. This was primarily our purpose in giving space to the series, and we are gratified that the importance of the work is so thoroughly recognized by intelligent people.

Simultaneously with the closing of the above, we begin a series of five articles on the subject of "Concentricity: the Law of Spiritual Development," by J. Elizabeth Hotchkiss, A.M., Ph. D. This, it is thought, will prove of value in clearing away the fog and uncertainty of present beliefs with regard to the nature of spirituality and the true "saving influence."

Miss Hotchkiss combines the rare qualities of a deep and clear thinker along the lines of the fundamental principles of her subject, and the conclusive powers of a logician in reasoning out its thought expression, with a pure insight into the metaphysical phases of the ideas involved, and that absolute sense of justice in drawing conclusions which indicates the judicial as well as the logical and metaphysical mind. It is believed that the present series of articles will attract wide attention from advanced educationists throughout the world, and that much good will result in establishing the immutable facts of the spirituality of human existence.

In the September number we shall begin a new department to be devoted to psychic subjects and to matters which pertain to the psychic faculties. For several months we have been gathering material for this purpose; and

while entirely satisfactory subject-matter is difficult to obtain, owing doubtless to the generally incomplete state of the records made of such experiences, yet enough has come to hand to convince us that an exceedingly interesting as well as valuable department can be maintained in THE METAPHYSICAL MAGAZINE on this popular and attractive subject. It is beyond question that a better understanding of the psychic faculties of the human mind, which are always actively in operation with every individual, whether recognized or not, will greatly help in the solution of many subjects now puzzling scientific minds in every field of research. With sufficient time to develop the many phases involved in psychic action, an intellectual feast in this line seems not too much to promise.

These and other equally valuable features of progressive literature we have constantly under advisement and are gradually developing in the interest of our appreciative readers. There are so many important features to deal with that all cannot be brought forth at once; but as fast as may be possible we intend to bring each point of value, in the development of the metaphysical facts of this grand universe, before those who appreciate and care to understand the realities of their own existence.

Meanwhile the detail of all this effort entails a large outgo of money. As the negro preacher enjoined upon his congregation: "De water ob de Lord am free, my brederen; but it costs money for buckets to bring it in."

We are bending every energy and sparing no necessary expense to maintain in constantly increasing ratio a thoroughly reliable scientific periodical in the interests of freedom and upward progress in life. Every one admits that this is the greatest need of the hour. There is no other publication of its kind in the world. Is it worth while to maintain it? It takes a sacrifice, we assure you, in both time and money—a sacrifice gladly made so far as possible; but the limit of means at command makes it impossible to carry into effect much that is waiting to be accomplished, and the machinery remains stationary until the required lubricator shall arrive.

Few people consider either the cost of maintaining such a periodical as this or the necessary limit of its circulation. It is a *special*, not a *general* organ. Its progress modestly awaits the appreciative eye of the *occasional* one who is liberal enough in ideas to do his own thinking instead of being just "liberal" enough in this world's goods to hire some one to do his thinking for him, as too often seems to be the case, while he amuses himself with

the pictorials and trifles of a life of sensuousness. "For wide is the gate and broad is the way, . . . and many there be which go in thereat." THE METAPHYSICAL MAGAZINE appeals to "the many" of those who are at all interested in liberal ideas, but only to "the few" of the entire lot of "money-changers." Consequently its circulation must be limited in comparison to that of the magazines of the day which go into every hand; yet it costs just as much to produce plates for a limited as for an extensive edition, making the ratio of cost far in advance of the more popular publication. Now there are unquestionably a sufficient number in the world who would hail this periodical with delight and support it handsomely, enabling the carrying out of all the valuable plans that are awaiting means. These people are scattered through every community, both rich and poor. We possess no direct means of reaching the many of this class, who in turn have no knowledge to-day of the existence of such a publication, or at least do not realize its character.

Right here a work of the greatest possible value, alike to ourselves and to the world at large, can be done at once by every reader; and we venture to say that there is nothing else that can be done so easily or that will be productive of so much good, *i.e.*, bring this periodical before the attention of others, in your community or elsewhere, who might become interested but do not know of its existence. This action, coupled with "the right word in the right place," will materially increase the circulation of the magazine, pleasing its founders and pleasing yourselves, as well as doing your friends an everlasting favor and widening the circle of interested and progressive minds to which you belong. Is all this worth an effort?

Why not make certainty doubly sure by sending in at once a subscription for an appreciative friend who perhaps would not take the trouble to decide, not yet realizing the importance of the teaching to be obtained? This will cost so little as not to be missed, and the next box of bonbons purchased will taste the sweeter for the "metaphysical sense" of having helped another to something more lasting even than bonbons. If you do this once we are almost ready to venture the assertion that you will like the results so well as to do it again at no very distant day. This most valuable assistance none but yourself can render. If we knew the interested people we could do it all ourselves, and so deprive you of the glory; but as it is, the privilege remains your own. We promise to spend every dollar that comes in this manner in

redoubling material and value of the magazine for *your good*, by putting the present and future advantages into operation. We are now doing all in our power without a more general response to the unavoidable demands of the worldly side of a business enterprise. What say you? Shall we double the subscription list and the usefulness of the magazine at once by each and all lending a hand? It can be done. It will be even easier than doing nothing, and the results will certainly be much more lasting. L. E. W.

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THE incarnation is not an isolated episode; it is the beginning of a perpetual work. God is still Emanuel—"God with us." God has not passed through human life, entering at one door and going out at the other; he has come into human life, and is gradually filling it with himself.—*Rev. Lyman Abbott.*

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THE longer I dwell in the East, the more I feel growing upon me the belief that there are exquisite artistic faculities and perceptions, developed in the Oriental, of which we can know scarcely more than we know of those unimaginable colors, invisible to the human eye, yet proven to exist by the spectroscope.—*Lafcadio Hearn.*

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RUINS.

I stood amid the ruins of my castles in the air;
All my dreams, all my hopes, lay shattered round me there,
And I gazed with burning, tear-dimmed eyes, at the city once so fair.

Here was the stately temple I had built to the goddess of Fame,
That my praise might be sung in every tongue through the deeds of a glorious name—
With my temple prone I stood alone, and life went on the same.

There lay the altar of Love, the shrine of my heart's delight;
The echo of song still lingered among its ruins so ghostly white,
While I stood alone, with heart-ache and groan, in memory's silent night.

Behind lay the castle of wealth I had built to the god of Gold
A wreck so fair in the realms of air; it lay with its treasures untold—
Columns and domes of precious stones—while I stood without in the cold.

Behind and round me lay the wreck of many day-dreams gone,
But before stood the Angel of Hope; with her hand she beckoned me on
To a world more fair where my castles in air are waiting for me beyond.

—*Josephine H. Olcott.*

VIVISECTION IN SCHOOLS AND COLLEGES.

A writer in a recent issue of the *New York Tribune* makes the following statements concerning a subject of vital importance:

It will doubtless be a shock to many to know that there are many schools where in classes of physiology, in the presence of children, sometimes of tender years, experiments are introduced in dissection and vivisection. In just how many schools experiments on living animals take place is not, of course, known. But the precautionary and preventive measures deemed necessary elsewhere would, with other indications, show that this grave evil is greatly on the increase, and may be found to exist in every city. In Massachusetts a law prohibiting such exhibitions has been passed within a year. Strange that it should be necessary to secure the passage of a law to restrain the so-called cultured men and women to whom is intrusted the education of our youth from introducing into our public school system such degrading and demoralizing practices, which cannot fail to vitiate and pervert the young, impressionable minds committed to their care.

"I would shrink with horror," said Doctor Houghton, "from accustoming classes of young men to the sight of animals under vivisection. . . . Science would gain nothing, and the world would have let loose upon it a set of young devils." "Is it not a significant fact," says another writer, "which a recent census of the United States reveals, that of the whole number of murderers confined in our jails and prisons, one occupation contributed so many—the one which pertains to blood-letting and the taking of life?"

While it is alarming on the one hand to know that dissection and vivisection are so greatly on the increase in our public school system, it is encouraging to know that in many schools humane instruction has been adopted, and in many instances "Black Beauty" is used as a supplementary reading-book. The eminent French master De Sailly says: "Even after I introduced the teaching of kindness to animals into my school, I found the children not only more kind to animals, but also more kind to each other, and I am convinced that kindness to animals is the beginning of moral perfection, and that a child who is taught humanity toward them will in later years learn to love his fellow-men."

This teaching "kindness to animals" may seem a very simple thing, but the more one looks into its merits, the more searching and penetrating does this spiritualizing influence prove to be, bringing about a real change of heart and of action, inspiring love, justice, and compassion in the place of thoughtless selfishness and heedless cruelty; training the mind to apprehend and the heart to sympathize with the claims and needs of the lowly creatures who form the theoretical object-lesson which proves of unfailing interest to the children, and it is not difficult to see how the "protecting sympathy" which

a child may be taught to feel toward its helpless dumb companion may become in after years the noble, altruistic sentiment which animates the life of the philanthropist. It was ascertained that "out of nearly seven thousand children who had been carefully taught kindness to animals in a Scotch public school, not one has ever been charged with a criminal offence in any court; and out of about two thousand convicts in our prisons questioned on the subject, it was learned that only twelve had any pet animals during childhood."

Massachusetts has now a law against "all vivisection on any live animal" throughout the State; and since a large reward is offered for evidence against the evil-doer, this enactment, like her other humane laws against docking, shooting live pigeons from traps, etc., will doubtless prove as efficacious as it is wise and just. How is it with our colleges and higher institutions of learning? Is there present any law or authority to regulate the awful sufferings in those laboratories? Or does it depend solely upon how much suffering the experimenter inclines to inflict? May we not look to the press kindly to assist us in agitating this subject, and will not the Church also here, as in England, raise her voice against the atrocities perpetrated in the name of medical science upon the helpless animals, bound down, yet not etherized?

* * *

EVERYWHERE, indeed, the special theological bias, accompanying a special set of doctrines, inevitably prejudges many sociological questions. One who holds a creed to be absolutely true, and who by implication holds the multitudinous other creeds to be absolutely false in so far as they differ from his own, cannot entertain the supposition that the value of a creed is relative. That each religious system is, in its general character, a natural part of the society in which it is found, is an entirely alien conception, and indeed a repugnant one. His system of dogmatic theology he thinks good for all places and all times. He does not doubt that, when planted among a horde of savages, it will be duly understood by them, dûly appreciated by them, and will work upon them results such as those he experiences from it. Thus prepossessed, he passes over the proofs that a people is no more capable of receiving a higher form of religion than it is capable of receiving a higher form of government; and that inevitably, along with such religion as with such government, there will go on a degradation which presently reduces it to one differing but nominally from its predecessor. In other words, his special theological bias blinds him to an important class of sociological truths.—*Herbert Spencer.*

* * *

BE ye lamps unto yourselves; be ye a refuge unto yourselves. Betake yourselves to no other refuge. The Buddhas are only teachers. Hold ye fast to the truth as to a lamp. Hold fast as a refuge to the truth. Look not for refuge to any besides yourselves.—*Buddha.*

BOOK REVIEWS.

OUT OF THE EAST. By Lafcadio Hearn. 341 pp. Cloth, $1.00. Houghton, Mifflin & Co., publishers, Boston and New York.

The opening chapter, "The Dream of a Summer Day," wins the attention of the reader at once. Through the exquisite charm of that touch of nature which makes the world akin, the Western mind is brought directly into sympathy with the Orient. The Japanese are true children of nature, and the author has shown rare skill in striking the key-note of their character at the very beginning. The beauty of his language is like music that lulls the mind to rest. "Summer days were then as now—all drowsy and tender blue, with only some light, pure white clouds hanging over the mirror of the sea. Then, too, were the hills the same—far blue soft shapes melting into the blue sky. And the winds were lazy." The author evidently feels what he writes. Then follow the simple Japanese stories; the fisher-boy, Urashima Tarō, and his beautiful dream wife, the daughter of the Dragon King of the Sea. His description is like a painting of Millais. "Then she took one oar and he took another, and they rowed away together—just as you may still see, off the far Western coast, wife and husband rowing together, when the fishing-boats flit into the evening gold." Another story of "long, long ago" tells of a poor wood-cutter and his wife who drank of the fountain of youth. "With Kyūshū Students" is an interesting chapter, and gives the reader a chance to study the mind of the Japanese youth in the frankness of his own self-analysis. Such subjects as the Eternal Feminine, Bits of Life and Death, The Stone Buddha, and Jiujutsu, with its secret of "force in yielding," give many a delicate touch of coloring and an exquisite analysis of the political and moral nature of the Japanese.

EVOLUTION AND EFFORT. By Edmund Kelly, M.A., F.G. S. 297 pp. Cloth, $1.25. Published by D. Appleton & Co., New York.

This is a work of unusual vitality. It takes up the questions of evolution and effort in an interesting style and advances some vigorous theories that are applicable to religion and politics. Such writing offers many suggestions and leads the mind into those channels of thought that are helpful and stimulating. The theories here given may be met with objections, especially from a metaphysical point of view, but they prove all the more conclusively the general awakening toward the value of principles rather than institutions, especially in religion. In dealing with the problem of pain there is shown the great need of evolution toward the higher spirituality.

THE ELEMENTS OF ETHICS. By James H. Hyslop, Ph.D. 470 pp. Cloth, $2.50. Published by Charles Scribner's Sons, New York.

The author has performed a valuable work in his careful analysis of the ethical problems as found in the various philosophers. The comparative history of ethics in its theoretical growth is most important to a proper comprehension of this science as existing to-day in its complexity of relations. The author regards the subject as an art as well as a science, thus proving its value in the application of its principles. Although we cannot fully accept his nomenclature, yet the writer deserves credit for undertaking this difficult task of classification for a science in which no two authorities ever agree. This work is designed as an introductory treatise upon the fundamental problems of theoretical ethics. As such it has more than fulfilled its promise and will prove a valuable guide in the solution of many ethical problems.

ROSES AND THISTLES. By Rufus C. Hopkins. 480 pp. Cloth, $2. Published by William Doxey, 631 Market Street, San Francisco, Cal.

The author has well expressed the purport of this book of poems in his preface: "Should they chance to wake a smile on the lips of Sadness, dry a tear on the cheek of Sorrow, cause one to halt in a career of crime, give hope to a despairing soul, or throw one ray of light on the great mystery of destiny—then I shall not consider they have been in vain." They are philosophical, and present many excellent arguments in poetic form; as in his "Hermit and the Prince:"

> "Immortal memory never dies, but lives
> Forever in the highest realms of being,
> And like seeks like through all the universe."

THE POWER OF SILENCE. By Horatio W. Dresser. 219 pp. Cloth, $1.50. Published by the author, Boston, Mass.

The secret of the power of this work is perhaps to be found in the simplicity of its language and the distinctness of its thought. Although idealistic in teaching, yet it is built upon a practical basis for establishing happiness and health—a quality so rare in this order of writing as to merit special appreciation. The life problem is handled with skill, which proves a deep sympathy with the metaphysical philosophy of P. P. Quimby, the originator of this line of research. The author dedicates this work to his parents, Julius A. Dresser and Anita G. Dresser, who were disciples of Quimby. Their parental influence and example are most gracefully acknowledged by the author in the following words, that prove the value of their thought and manner of life: "They created a home atmosphere of hope, of quiet strength and healthy inquiry, into which it was a rich heritage to be born."

THE

METAPHYSICAL MAGAZINE.

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THE MIND AND THE HAND.

BY "CHEIRO."

"AS is the mind, so is the form," is the stand-point from which I defend a legitimate and scientific study of the hand. The influence of the mind over the body is too well known to permit me to dwell largely upon that important argument; but the influence of the brain over the hand, through its more highly developed nerve-connection—the tactile corpuscles in the red lines of the palm, etc.—is a side to the study of a natural phenomenon about which so little is generally known that it may be interesting to examine the question from that stand-point, together with the origin and history of this strange study.

In the first place, the consensus of scientific research has placed the hand, as the immediate servant of the brain, under the direct influence of the mind and the still more mysterious influence and subtlety of thought. Sir Charles Bell, the greatest authority of the nineteenth century on the nerve-connection between the brain and the hand, commenced his famous Bridgewater Treatise in 1874 by writing: "We ought to define the hand as belonging exclusively to man, *corresponding in its sensibility and motion to the endowment of his mind.*" Later on in his work, the same great scientist demonstrated that, as there are *more nerves from the brain to the hand* than in any other portion of the system, and that as the action of the mind affects

the entire body, it therefore follows that every thought more immediately affects the hand and consequently the formation.

The enormous difference that exists, in the shape alone, of the hands of people of different temperaments, is in itself a point that cannot well be overlooked in the study of races and of men. The most casual observer cannot fail to be struck with the difference, for example, between the square-shaped hands of northern countries and the smaller and more pointed types of southern latitudes. If we admit, as we do, that to the judge of horses the slightest variation in the formation of the limbs contains, to his practised judgment, a language in a line—why not, then, in the observation of the hand? Surely it stands to reason that, if one can so readily see that variation of shape contains a meaning, so then must every other variation in connection with it, whether it be of nerves, skin, lines, or nails.

Looking, then, at a study of the hand from this stand-point, every sensible person must decide that there is some meaning in such formations; and if a little through casual observation, why not a great deal *if a sufficient amount of study be devoted to it?* The origin of such a belief in the hand must also be taken into consideration. If we found such a science fostered and fathered by people of doubtful reputation, then we might well be suspicious of it. Water taken from an impure source must naturally be impure. But, on the contrary, if we find palmistry, as we do, the child of a race probably the most wonderful of all—the offspring of minds whose works, words, and ideas ring like sweetest music on the changes of time, should we not, then, even in this materialistic age, at least consider its claims for justice, and in the examination of such matters put aside that intolerant and ignorant bigotry that is pleased to disbelieve what it never gave itself the trouble to know or understand?

The Hindus, from whom we trace the origin of the study under consideration, have been acknowledged by many authorities to be the oldest as well as the most intellectual of the many races that marched onward and upward through that night of antiquity that surrounds us on every side. We find that these people were the *fathers of language.* The earliest lin-

guistic records belong to such a race and date back to that far-off cycle known as the Aryan civilization. Regarding this race, which first understood and practised this study, we have well-authenticated proofs of their learning and knowledge. Long before Rome, Greece, or Israel was even heard of, the monuments of India point back to an age of learning beyond and still beyond. From the astronomical calculations that the figures in their temples represent, it has been estimated that the Hindus understood the precession of the equinoxes centuries before the Christian era. It has been demonstrated that to make a change, as they did, from one sign to another in the zodiacal course of the sun, must have occupied at least 2,140 years; and how many centuries elapsed before such changes came to be observed and noticed it is impossible even to imagine.

The intellectual power necessary to make such observations speaks for itself; yet it is to such a people that we trace the origin of the study of the hand. History tells us that in the most distant portions of the Aryan civilization it had a literature of its own. In the Joshi caste of the northwest province of India, we find it has also been practised from time immemorial to the present day. During my sojourn in India I was permitted to use and examine a great many of the ancient works, and I may say without reserve that the reputation I have acquired in this study is largely due to the knowledge I gained while in that country.

As the wisdom of this strange race spread far and wide, so the knowledge of the hand became known and practised in other lands. In far-distant ages it was also practised in China, Thibet, Persia, and Egypt; but it is to the Greek civilization that we owe the fact of such a study becoming established and recognized with the advancement of the more modern schools of thought. The Greek civilization has in many ways been considered the highest and most intellectual in the world. And we must bear in mind that it was here that Palmistry* once more found favor in the eyes of those whose names are as stars of honor in the firmament of knowledge.

* Or Cheiromancy, from the Greek *cheir*—the hand.

It is no small thing for any study or art to find such names of learning in its support as we are able to find for this much-abused language of the hand. It has been forgotten, in the egotism of this present-day civilization, that this work was sanctioned and encouraged by Aristotle, Anaxagoras, Hispanus, Paracelsus, Pliny, the Emperor Augustus, and many others of note. We find that Hispanus sent a book on Cheiromancy to Alexander the Great, and wrote, "It is a study worthy the attention of an elevated and inquiring mind." Considering that such is the case, it is rather hard to repress a smile when one hears some half-educated egotist cry out in the grandeur of his ignorance that the study of the hand is absurd, simply because he has never taken the trouble to observe that he *has* hands except when they contain food for his stomach or coin for his pocket.

Whether these Greek philosophers were more enlightened than ourselves has long been a question of dispute. The point, however, which has been admitted, and the one which concerns this study most, is that, as in those days the greatest study of mankind was man, it follows that on such a subject their conclusions are far more likely to be correct than are those of an age like the present—famous chiefly for its implements of destruction, its steam-engines, and its commerce. Again, if an age like ours will admit, and has admitted, that those great philosophers were men of extraordinary depth of thought and learning, and that their works, thoughts, and words are worthy of the deepest respect, why should we lightly consider their authority on this subject and throw aside a study that so deeply occupied their attention?

It was the Church alone that tabooed the study—by no means because there was no truth in it, but simply because it was not in accordance with the religious teaching of those early days. Without wishing to be intolerant, one cannot help but remark that the history of any dominant religion is the history of the opposition to knowledge—unless that knowledge proceed from its teachings. Palmistry, therefore, the child of the pagan and heathen, was not even given a trial. It was de-

nounced as rank sorcery and witchcraft, outlawed, and forced into the hands of tramps, vagrants, and ignorant people.

But the science of the present day has come to the rescue of the so-called superstition of the past. On almost every side proof is being added to proof that this ancient study is not a delusion but a reality—a jewel, as it were, dimmed and covered with the accumulations of bigotry and superstition, yet containing within its depths that light of truth which Nature's followers delight to know and worship.

In 1853 Meissner proved the existence in the hand of the tactile corpuscles "running in straight rows in the red lines of the palm." He afterward demonstrated that these corpuscles contained the ends of the important nerve-fibres from the brain, and that during the life of the body they gave forth crepitations and vibrations, "distinct and different in every person," which changed under the influence of every change in the system, and which ceased the moment life became extinct.

Keeping this discovery in mind, it is interesting to examine at the same moment the ideas of scientists concerning a fluid or essence in connection with the nerves and the brain. On this point, Abercrombie states: "The communication of perceptions from the senses to the mind has been accounted for by *motions of the nervous fluid*, by vibrations of the nerves, or by a subtle essence resembling electricity." Müller also says: "We know not *as yet* whether or not, when the nerves convey an impression, an imponderable fluid flies along them with inconceivable rapidity, or whether the action of the nervous system consists of an imponderable principle already existent in the nerves and placed in vibration by the brain." Herder also writes in favor of this theory. Speaking of the action of the nervous fluid, he says it is an essence far more subtle than electricity and used to convey the impressions of the brain to the nerves. All such opinions, from well-known men who have devoted time and thought to the subject, go far to show that the influence of the mind in this or that direction must affect the formation, the lines, the nails, and in fact every portion of the hand.

The chief argument against the study is generally brought

by those who, from ignorance or want of examination of facts, hastily jump to the conclusion that the lines of the palm must be made by folding and constant use. The direct opposite, however, is the case, as it is a fact well known by nerve specialists that, in certain cases of paralysis, long before the attack takes place the lines completely disappear, although the hand continues to fold as before. Again, if the lines were made by use, the woman working with her hands for daily bread would, according to all laws of logic, with such constant folding, have some thousands of lines and cross-lines in her hand by the time she reached fifty, while the woman of luxury and ease would have scarcely any. But the direct opposite is once more the case, as will be proved by the most casual observation.

But what of the future? How is it possible, you ask, that coming deeds or actions should be marked in advance? It has been demonstrated by scientists that every portion of the brain may grow, diminish, or change, and correspond by such changes to those of habit, temperament, or talent, used by the individual in the every-day actions of life. As the brain evolves from childhood to manhood, it follows that there must be an *advance* growth before it can reach the point of power or action. The coming change, no matter how slight, must therefore *affect the body in advance of the action;* and as there are more nerves from the brain to the hand than in any other portion of the system, it logically follows that the hand, to the student of palmistry, denotes the change going on in the brain even years before the *action becomes the result of such a change.*

There are many scientific facts that could be advanced in support of a study of the hand from a legitimate stand-point. I have touched only lightly on the many arguments that commend it to all thinking classes; but I trust I have said enough to show that, to quote again the words of Hispanus, it is a subject "worthy of the attention of an elevated and inquiring mind."

THE MORAL INFLUENCE OF MUSIC:

AN ANALYSIS.

BY CARL LE VINSEN.

(*Part I.*)

OF all the definitions of music, "language of the emotions" * is the most exact. In order to show the enormous influence of this noble art, and how intimately it is blended with our very being, it will be necessary to explain a few scientific facts.

Objectively, or physiologically, music is nothing but vibration of an almost infinite variety of combination, power, and velocity. Subjectively, or psychologically, it is the effect produced by these vibrations. Upon the objective side, it will be seen that vibrations, or inconceivably rapid movements, not only produce the sensations of sound, color, etc., but without them even consciousness would be impossible on the material plane of existence. This is not an empty speculation, but a scientific fact, proved beyond a doubt by the greatest philosopher of our century, Herbert Spencer, and indorsed by most of the great modern scientists. But, more than this, there is a school, headed by such eminent savants as Sir William Thom-

* I use the term "emotions" in preference to "soul," as being more comprehensive and exact; for music is able to express not only the highest spiritual aspirations, but the lower passions, and these latter certainly cannot claim the soul for their origin.

son, Helmholtz, Stewart, Tait, etc., which maintains that the entire integration and solidification of matter are due to vibration and motion.

I allude to the celebrated vortex-atom theory of Helmholtz and Sir William Thomson, which is without exception the most plausible yet given; and though it is only an hypothesis, and but indirectly related to our subject, it will be necessary to give it a little consideration. Before going any further, however, let me explain vortex-motion. When a smoker rounds his mouth and puffs the smoke out suddenly he produces a vortex-ring. The friction of the lips keeps back the outside of the ring while the inside passes out, thus producing rotation around the smoke-ring as it whirls out into space. This shows that vortex-motion is due to friction, but after a time it is also brought to a stop by friction.

In 1858 Helmholtz successfully solved the equations of motion of an incompressible, frictionless fluid, and proved that vortex-motion could not be originated in such a fluid; but supposing it once to exist, it would exist forever, and could not be destroyed, or even diminished, by any mechanical action. Upon this truth Sir William Thomson based his suggestive theory of the constitution of matter. All that is permanent and indestructible in matter is probably the ultimate homogeneous atom, since chemists generally agree that so-called elementary molecules are not simple, but owe their differences to the various groupings of an ultimate atom, which is alike for all. This atom endures eternally—retains forever its definite mass and rate of vibration, and this is just what a vortex-ring would do in an incompressible, frictionless fluid. Thus Sir William Thomson supposes that the ultimate atoms of matter are vortex-rings, existing in a frictionless fluid filling the entire universe. However strained such theories may at first glance appear, yet a little reflection will show that they are not nearly so marvellous as the reality they represent, and which they attempt to put into symbols sufficiently simple to be grasped by the finite mind.

Whether this hypothesis be true or not is of no consequence

to our immediate argument, as it is utterly impossible to formulate any world-theory without motion for its basis. Modern chemists agree that there was a time when all the matter which constitutes the visible world was distributed in space as one invisible homogeneous substance, consisting either of one or of a few kinds of primordial atoms, which by combining and recombining *ad infinitum* have produced all the tangible matter in the universe.* But the ultimate character of matter is absolutely incomprehensible, and it is by no means proved that atoms have any *raison d'être* except as useful symbols to work with; and instead of regarding atoms as combining and recombining *ad infinitum*, it seems more logical to say that movements of infinite variety and quantity, by combining and recombining *ad infinitum* some unknown and unknowable substance, have produced all the tangible matter in the universe. As this process is constantly going on, we can easily verify it by observing how gases, by the agency of motion, are metamorphosed into solids, and solids into gases. Let us, for example, take a piece of ice and a log. If we put the ice in a kettle, placing the log underneath and igniting it, we shall soon see the ice turn into liquid and then into vapor, which quickly becomes invisible. Simultaneously the greater part of the log will gradually disappear, while emitting light and heat, and during a part of this process the kettle keeps merrily singing. Here, then, we find that the disintegration of these two solids is accompanied by movements and vibrations which affect our sight, hearing, and feeling.

There are probably infinite modes of motion, far beyond the reach of our limited senses. It would not be hard to multiply proofs; but suffice it to say that, whether we believe in one or several kinds of primordial atoms, or no atoms at all, there can hardly be any doubt that *motion* is the means by which God has erected and sustains the visible universe; and that it

* The fact that astronomers have not been able to discover any substance besides hydrogen in some of the white stars strongly supports this theory, and it proves that most if not all of the so-called elements can be broken up if sufficient heat can be produced.

is the only medium through which we are able to perceive and communicate.

We may now conceive how motion or vibration will objectively produce all the different sensations. This will be explained through the nervous system; but let me first warn the reader not to imagine that I shall identify mind with motion, as nothing could be further from my intention. I consider mind the underlying and only absolute reality upon which motion, working through the nervous system, produces all the impressions termed states of mind, sensations, etc.; for though the body is only the mind's instrument, it is such an important factor that unless its nerves vibrate in correspondence with the outside world there can be no consciousness on the material plane of existence. This is clearly illustrated in the case of profound, dreamless sleep. Though the mind is present, there is no consciousness; but with a sufficient noise to set the sleeper's nerves vibrating, consciousness will instantly return. I find this no more astonishing than the parallel fact that a pianist cannot produce music from a piano without strings; but it would be utterly absurd to conclude for this reason that the pianist does not exist. Conversely, a piano in the most perfect condition cannot emit music without a player; neither can a body, however perfect its nervous system, possess consciousness after its manipulator, the soul, has left it.

The nervous system is composed of two tissues, generally distinguished by their colors as gray and white, and by their structures as vesicular and fibrous. Both contain phosphatic fats and protein-substances differently distributed, and in different states. Fig. 1 presents the elements of a nervous arc: *a* being the first or afferent nerve; *b* the nerve-corpuscle or ganglion-cell, and *c* the second or efferent nerve. The point *a* is embedded in the surface of either the inverted part of the skin or of some internal organ, in such a way that it is extremely sensitive to impressions, which it at once carries to *b*; and from *b* these impressions pass on through the efferent fibre *c*, producing mo-

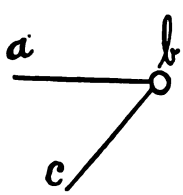

FIG. 1.

tion in the muscles in which this fibre terminates. This arrangement is repeated throughout the nervous system; but, besides this, we must consider the nerves which connect all these nervous arcs and terminate in the brain. These nerves (Fig. 2) I term centripetal, *d*, *d*, *d*, and centrifugal, *e*, *e*, *e*; *f* represents the brain, and the nomenclature of the nervous arcs, 1, 2, and 3, is the same as in Fig. 1. When an impression passes through *a*, arc 1, to the ganglion *b*, it does not all escape through the efferent fibre *c*, but part of it is retained and registered in the ganglion *b*, and another portion ascends through the centripetal nerve *d*, to the ganglion in arc 2, and from there to arc 3 in the same manner, finally reaching the brain. Impulses originated in the brain descend first through the centrifugal nerves *e*, *e*, *e*, and then through the ganglia *b*, *b*, *b*, and efferent nerves *c*, *c*, *c*, through which they produce different effects—motion, secretion, etc.—according to the substance surrounding the peripheral termination of these nerves. At this peripheral termination the nerves, both afferent and efferent, subdivide and form an expansion —*g*, *g* (Fig. 3)—which greatly intensifies their sensibility. Impressions received from the outside, through the afferent and centripetal nerves, we call sensations, and those proceeding from the brain are termed emotions and volitions.

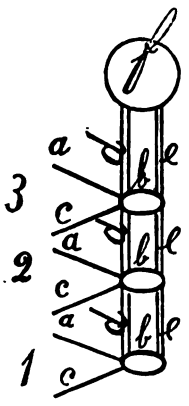

FIG. 2.*

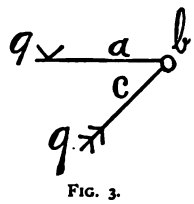

FIG. 3.

In the diagrams I have, for the sake of clearness, represented each nerve as consisting of only one thread or fibre; but in most cases a nerve is composed of a bunch of such fibres, each being embedded in a sheath of white medullary substance, which serves as an insulator, and all these fibres are enveloped in a fine membrane. The medullary sheath, with few exceptions, covers all the nerves in the cerebro-spinal system, while

* It is needless to say that this diagram simply serves as a symbol, and has no resemblance in form to the nervous system.

it is entirely absent in the sympathetic system;* and we often find afferent and efferent (or centripetal and centrifugal) fibres embedded in the same nerve-bunch. The nerve-fibres are the only conductors of all the myriads of different impressions we receive, which seems almost incredible when we learn that they are all composed of the same material (the gray tissue) and built alike, though differing greatly in size. The only solution of this riddle is that the force which produces these different impressions upon the mind, by passing through the nerves, can itself be reduced to a unit; and this, as I shall show, is the case.

All impressions are both received by the nerves and propelled through them in shocks, or pulses (never in a smooth, continuous stream); and in the power which imparts such a shock we find this unit. Such shocks or units † are probably highly compound; but all that we can possibly know about them, and all that it concerns us to know, is that they consist of some kind of motion, and that they vary greatly in power.

Let us now consider how sensations and emotions are developed by these units. The evolution of musical sound will give the best illustration. If raps, or any other sounds strong enough to be heard, are repeated less than sixteen times per second, the ear can distinguish them individually; but, exceeding this number, they can no longer form separate states of consciousness, and we have a *tone*. Increase the number of raps and the tone will rise in pitch, until, passing beyond the rate of about 40,000 per second, it becomes inaudible.‡ But

* The sympathetic system differs in many respects from the cerebro-spinal system, of which it is, in certain instances, somewhat independent, as the action of some of its ganglia (those that control the digestion, action of the heart, etc.) demonstrates. These ganglia may be regarded as so many little brains, regulating the automatic action of the body.

† I am indebted to Herbert Spencer for this suggestion of explaining the unit of consciousness by illustration of musical shocks, or pulses.

‡ Some authorities place this limit a little lower, and others as high as 48,000 vibrations per second. The highest A on a piano has 3,480 vibrations per second, and A above that has 6,960. This is about as high a sound as the ear can perceive as a tone; a little higher, and there can be no more sense of pitch. But the limit generally set for sound perceptions is about two and a half octaves still higher. It

a perfect tone is much more compound than the one here described; for together with the main vibrations are generated one or more series of vibrations with much greater rapidity, although very faint, which give to it all the variations of color and quality which we generally call *timbre.* Only when a tone is very low and resonant can these faint vibrations be perceived individually, and they are found to be the third, fifth, and octave, of some octave above. The most prominent of them is the fifth, and it can easily be heard when we strike firmly a low tone on a piano and keep the pedal down. Again, combine several tones of different pitch, and we have a harmony; and let this harmony be produced by a great number and variety of voices and instruments, each of different *timbre,* and it is evident that the vibrations composing it are almost infinite in number and complexity.

Lastly, let us take a Beethoven symphony and a Wagner opera, each containing thousands of such harmonies and cadences, and the complexity now becomes so enormous that it is entirely beyond comprehension. Marvellous as it seems, we find the result still more stupendous when we consider the subjective side. When we listen to the divine strains of one of these masterpieces—strains and harmonies which thrill the soul with emotions so pure and exalted that they seem to belong to a higher world—it hardly seems possible that they do not differ in kind from the hideous noise produced by a nail drawn across a window-pane, or from any such disagreeable sound. Yet this is the undeniable fact. And it is still more astonishing to know that all the different sensations produced through sight, hearing, feeling, etc., likewise differ only in *degree,* not in *kind.* As must be expected, they differ immensely in degree, which can easily be seen by a comparison of hearing and sight.

It will be remembered that 40,000 vibrations per second is

seems hardly possible that the extreme limit should be so far beyond the perception of pitch; and this leads me to think that it is much lower than generally supposed, although I have never tested this opinion by experiment, and may therefore be mistaken.

the highest number that can be perceived by the ear; but 458,000,000,000,000 vibrations (or undulations) per second is the lowest number that can be perceived by the eye as color, and it takes not less than 727,000,000,000,000 such undulations per second to produce extreme violet, the color which corresponds to the highest sound, being, like this, the utmost limit.

It might be interesting to write a few details about the other senses; but it is not necessary to our subject. I compared sight and hearing only for the purpose of giving some idea of the enormous capacity of the nervous system for receiving impressions of almost infinite degrees of force and complexity, because it will help the reader to realize (what I shall now try to demonstrate) that *impressions received through the different senses are in all probability composed of the same units.* In attempting to explain this, I cannot do better than quote Herbert Spencer, who is the acknowledged authority upon such matters, and whose opinion, consequently, cannot easily be set aside. In regard to this question he says:

"If the unlikenesses among the sensations of each class may be due to unlikenesses among the modes of aggregation of a unit of consciousness common to them all, so, too, may the much greater unlikenesses between the sensations of each class and those of other classes. There may be a single primordial element of consciousness, and the countless kinds of consciousness may be produced by the compounding of this element with itself and the recompounding of its compounds with one another in higher and higher degrees: so producing increased multiplicity, variety, and complexity.

"Have we any clew to this primordial element? I think we have. That simple mental impression which proves to be the unit of composition of the sensation of musical tone is allied to certain other simple mental impressions differently originated. The subjective effect produced by a crack or noise that has no appreciable duration is little else than a nervous shock. Though we distinguish such a nervous shock as belonging to what we call sounds, yet it does not differ very much from nervous shocks of other kinds. An electric discharge sent through the body causes a feeling akin to that which a sudden loud report causes. A strong, unexpected impression made through the eyes, as by a flash of lightning, similarly gives rise to a start or shock. . . .

"It is possible, then—may we not even say probable?—that something of the same order as that which we call a nervous shock is the ultimate unit of

sense-consciousness; and that all the unlikenesses among our feelings result from unlike modes of integration of this unit. I say 'of the same order,' because there are discernible differences among nervous shocks that are differently caused; and the primitive nervous shock probably differs somewhat from each of them. And I say 'of the same order' for the further reason that, while we may ascribe to them a general likeness in nature, we must suppose a great unlikeness in degree. The nervous shocks recognized as such are violent—must be violent before they can be perceived amid the procession of multitudinous, vivid feelings suddenly interrupted by them. But the rapidly recurring nervous shocks of which the different forms of feeling consist, we must assume to be of comparatively moderate, or of even very slight, intensity. Were our various sensations and emotions composed of rapidly recurring shocks as strong as those ordinarily called shocks, they would be unbearable, indeed life would cease at once. We must think of them rather as successive faint pulses of subjective change, each having the same quality as the strong pulse of subjective change distinguished as a nervous shock."

To this I may add that, just as Herbert Spencer found that the most primitive sensations produced through our different senses can be translated into one another, so shall we find the same result when we go to the other extreme. A person of an emotional nature may be brought into ecstasy by sensations produced through different senses—for example, by contemplating the beauties of nature, or by listening to fine music. Yet, ecstasy is absolutely the same whether it be produced through one sense or the other; it may differ in intensity but never in character, and to speak of optic or auditory ecstasy would certainly sound absurd.

I have treated this point at some length because it will greatly help to elucidate some of the following arguments. Another subject of hardly less importance is that of memory. As we have seen, impressions received by the nerves are not immediately dissipated, for a part of them is retained by the registering ganglia (see Fig. 2) before they finally reach the brain, which we may regard as the principal ganglion, as it thus (besides impressions produced directly upon it, for instance through the optic nerves) receives and registers all the vivid impressions gathered by the entire cerebro-spinal system. On account of this wonderful mechanism no impressions or

sensations of importance are lost. The mind possesses a mysterious faculty by which it can, at will, recall these impressions and sensations—the marvellous faculty we call memory. When memory is perfect it is, so to speak, absorbed in the organism and becomes automatic—a fact which explains how habits are formed, as well as the difficulty of getting rid of them. Examples abound. A child learning to read must first memorize each letter, both its look and sound, and then put them together—firstly, words composed of two letters, and then an addition of one letter at a time. For a long period he is obliged to tax his memory to the utmost in order to read and spell slowly and laboriously; but after years of practice he at last becomes so proficient that he can read aloud fluently without separately realizing a single word. A pianist may play a difficult piece technically well, and converse at the same time; or, as I used to do when a young student, he may study a book of harmony or composition on the music-stand while practising finger exercises. In fact nearly all our accomplishments are thus achieved, passing from conscious memory into automatic memory. In other words, they become, in a certain sense, a *part of our very being.*

(*To be continued.*)

CONCENTRICITY:

THE LAW OF SPIRITUAL DEVELOPMENT.

BY J. ELIZABETH HOTCHKISS, A.M., PH.D.

(*Second Article.*)

WISDOM is to be attained either by the difficult path of experience or by direct perception. Perception is the perfect realization of concentricity; the identity of Being; the oneness of the Manifestation and the Principle; the unity of man and the Creator. Human life, however, begins to be manifest upon the lowest material plane, subservient to concentricity and blindly aware that there subsists a higher power, though not yet capable of conscious thought as to the source of being. The development of experience begins, too, in the lowest activity of mind, and its progress from the simplicity of the beginning grows more and more complex through the process of development. It is important, however, to discover the leading principles of progress throughout this development of mind, in order to gain wisdom for the full consciousness of perception. The path of experience is the way of the Wandering Soul.

As human existence begins upon the animal plane, the mere creature wants make themselves felt. There is the need of food for the continuance of life, the need of shelter for its protection, and the inevitable battle with the elements in self-defence. It consequently follows that the historians of religion attempt to find in this material need a sufficient reason for the existence of the religious instinct in primitive man. The recognition of the Deity which exists universally, even among the most ignorant savages, is not, however, satisfactorily explained by the selfish creature needs of the human kind. From

the very beginning its real nature is unselfishness. While it is true that the mind of man is as yet incapable of consistent thought, yet this recognition of the Deity—by an inner sense that knows the Creator to be something higher than the creature—proves the whole potentiality of that act of creation subsisting in his spirituality. It proves an individual oneness with his Maker of which he is subconsciously aware. The act of creation is registered within, awaiting only to be lifted into consciousness before he can make it a subject of thought and eventually of conscious spiritual perception.

A reference to the table of *Development* given in the preceding paper will show that the first three planes are placed in the order of creation, and the application may be made as follows:

REALITY.

1. *Conation*	*I am*
2. *Intellection*	*I manifest myself*
3. *Feeling*	*I subsist in that which I create*

The inverted reflection as found in human experience will then assume the following form:

REFLECTION.

1. *Animal*	*Whence?*	*The source of being?*
2. *Personal*	*Whither?*	*The purpose of being?*
3. *Individual*	*How?*	*The state of being?*

Man is the manifestation of the Deity, and to find the source of being he must therefore look within and trace the act of creation back to the Fountain Head. The source of religion * in man is to be found through the sense of his own undeveloped potentiality. , It is a vague recognition of his higher spiritual nature, which being far from his comprehension he worships as if it were afar off. Worship is obedience to the concentric law, responsive to the attraction of concentricity. This course of development toward the identity of being is made

* Latin *relegere*, to gather, or collect again.

possible from the very fact that the potentiality of his creation, as a manifestation of Divinity, is a ground that has been spiritually traversed in the creative act by which he was projected into material form. Concentricity, therefore, as it appears to sense, acts upon this plane in the form of *desire.* At first it is simply the *desire for life,* the first law of human existence, which implies a subconscious necessity for development. Its nature is far superior to its expression. This is the progressive activity of the Creator subsisting in the creature, but, when interpreted by the senses on the lowest plane of feeling, the wholeness of its nature is not conceivable; nor can it be understood at this early stage of development that the material is but the inverted reflection of Reality. Man from the beginning was consequently fooled by his senses. He looked out upon a material world in a multiplicity of forms, each of which he supposed to possess life like himself. The earth seemed to be flat and fixed with a dome-like vault which came to be called his heaven. The trees, the rocks, the winds, and all surrounding nature he came to understand as possessed with spirits. To propitiate the elements he made offerings and sacrifices to them, thus converting them into gods; while the planets, the winds, and the beasts also became the objects of his worship.

Here, in a world of subservience to environment, we find the seeming source of religion; and in the first thoughts about this material world, as to the laws of nature, is the seeming source of science. But in this conception of life that pervades all nature the inward sense of spirituality proves itself to have been active from the first. True, it was falsely interpreted by the mind, and man was deluded by the mistaken evidence of the senses; but these very spirits prove the subconscious realization of concentricity although expressed in this multiple form on the material plane. Consequently in this religion of nature we find a multiplicity of spirits rather than one, as in nature there is multiplicity of form; but nature, being subservient, is subject to material decay.

The first recognition of concentricity is the true beginning of religious experience, and needs only to be lifted to a higher

plane of understanding in order to become thoroughly conscious of its power. Religious doctrine is consequently influenced by this duality of understanding and is developed in dual form both to satisfy this first vague perception of the inward spirit and the misconceptions of sense. These two lines of development then become psychological, as referring to the soul, and physiological, as referring to the body. The physical aspects of religious worship look to the maintenance of health. They cover a large field of materiality, which regulates the choice of food, the seasons of abstinence, the influence of the planets, the quickening of life by energy and exercise, the increased circulation of the blood, oxygenation by control of the breath, and renewal of the system at certain seasons when all nature is witnessing a resurrection of life. On this plane of materiality man and nature are one in spirit although frequently aggressive in outward form. Natural selection, intuition, the gratification of sense, the struggle for life, and the survival of the fittest mark the origin, progress, and destruction of the material form in its blind subservience to the concentric law.

Religious training also exerts a psychological influence upon this lowest phase of mind, which is totally ignorant of cause and effect. It is pitiable in its errors and almost hopeless in its assumption of burdens that are merely creations of the imagination before which it is stricken with fear. Ignorance and fear go hand in hand. Education* supplies the one way out of the difficulty, for it is a means of gaining comprehension; but the methods of education are often so false as to retard the progress and increase the bewilderment. Here again we find a duality—exoteric (the outward) and esoteric (the inward). The outward form too often supersedes the inward spirit. Concentricity, or the state of *harmonious activity at the centre of Being*, is the condition of peace which the soul is endeavoring to attain. This is directly acquired by means of concentration. In the pure activity of mind there is a power of immediate perception, and the process leading up to its attainment is concentrative. It is strictly a mental act, but a material means

* Latin *e-ducere*—to lead out.

has been introduced to humor the mind that has fallen into the fallacy of material worship based upon the evidence of the senses.

In this period of myth, fable, and allegory, all adaptations of a spiritual truth assume an objective form that will appeal to the undeveloped intelligence. To dwell upon the literal statement is to mistake the form for the spirit of the truth, and to insist upon such an interpretation means a thwarting of development. This process of spiritual growth by material suggestion may be explained on a psychological basis.

In the chain of scientific testimony it will be seen that every link is of value to the whole; every unit bears a part. The amount of evil that is unwittingly accomplished by the weak and ignorant has never been fully taken into account, for if a person be not capable of judging for himself what is right, how shall he be able invariably to do right, even under repeated admonition? To "get understanding" is therefore of the utmost importance for the spiritual consciousness, but the testimony of the maniac or the simple-minded is of equal value with that of the wise in the science of psychology. Not only have all the myriads of mystical phenomena a direct bearing upon the science of mind, but the very weakness that contributes to every science serves to render its facts of greater significance and more pronounced. The sceptic, then, may lose an important revelation of the truth in ignoring what may seem at first glance to be foolish and valueless.

As a natural consequence of the willingness to find, if possible, the motive power in various phenomena, all inquirers, ignorant and wise alike, are beginning to take an interest, if only a passive one, in psychical research; and in order to place it within the reach and gain the testimony even of a child, certain means have been devised by which to gain expression of the subconsciousness which will prove of more or less significance and value.

Automatic writing and crystal gazing, for example, are used for the purpose of concentrating thought-pictures in the mind. Braid used the stopper of a bottle or the blade of a lancet, by

which he found he could induce a state of profound hypnotism. All these separate appliances possess no power in themselves whatever. They are simply instruments for the purpose of concentrating the attention and withdrawing the self-will of the operator, for it is important that the mind should lend its entire interest to any subject in order to be converted. This is an objective means of fixing the attention which need not necessarily involve a loss of consciousness, and when purely subjective and without the use of a material object it assumes the form of concentration. If not continued too long at a time this would prove an excellent form of mental gymnastics, even if no more scientific results could be obtained; for the restlessness and eagerness of these enterprising times strangely unsettle the mind for any systematic pursuit, or for any spiritual-mindedness, making it a prey to every form of auto-suggestion.

The use of an object for the purpose of focusing the attention must be regarded as simply a mechanical means for the better concentration of thought, and this same part is performed by the pen in the act of writing or by the brush in the hand of the artist. It represents by suggestion the focal centre, which is not external but within, and by this means often facilitates expression. The nervous temperament is naturally sensitive to impressions. There are certain ones who possess the occult power in a remarkable degree of development. It is peculiarly the quality of the nervous system, and can be judiciously cultivated by practice. This is essentially the temperament of great men.

The practice of religious doctrine is usually to render the nervous organism more receptive by means of solitude, fasting, and prayer. By self-denial and self-sacrifice the spirit becomes open and impressionable. Such a refining process withdraws the opposition of the will, awakens the perception of the sensibilities, and in time the soul no longer sees through the glass darkly, but face to face. This partially frees the soul from its bondage to the body, and explains, too, the effect of misfortune upon the opposing will, which in church doctrine is often converted to good results. It is simply gaining wisdom

by experience that is physically depressing, which opens the perception to a knowledge of concentration.

An invalid can often perceive with unusual subtlety. The nervous system when thoroughly sensitized may become like the æolian harp, responsive to the very slightest impressions, just as the skilful eye of the Oriental can grasp many grades of color that are lost to us in the West. We shall therefore perceive the significance of practice and discipline for the purpose of overcoming spiritual blindness. When we recognize this refined quality of discrimination on a material plane, who shall deny that there does exist a power more subtle than telegraphy of communication with kindred spirituality, or, rather, the communication of kindred thought which is the spiritual entity of the material form?

A large majority of unthinking people receive their most powerful guidance from without, which is closely allied with the psychology of attention and is an objective form of concentration. It may be assisted by fixing the mind upon some material object. This result is attained by the various religions, through their amulets, emblems, and symbols. It has the further advantage of being entirely natural, involving no abnormal condition, as in the case of profound hypnosis. The numerous forms and emblems of church doctrine have a corresponding spiritual signification, and are likewise a means of suggestion. Meditation is a valuable impetus to the growth of the spirit, so long as the mind comprehends the idea that is meant to be conveyed; this is also true in counting the beads of the rosary, which serves to give distinct periods to prayer and holds the attention to its significance. Worshipping the object, however, degenerates into idolatry. Many of the church forms are indeed strictly scientific in their character. Prayer, especially before retiring to sleep, may be regarded psychologically as an excellent means for decomposing the muscular tension and inducing a complete relaxation of the nervous system. It also leaves the thought at the very last moment of consciousness free from all doubts and fears, and composes the mind for the enjoyment of peaceful sleep—nay, more, for spiritual develop-

ment under the influence of holy suggestions, for the best thoughts are developed during sleep. This might be regarded as a form of profound concentration, which gives the mind subconsciously a lucidity for the reception of spiritual truth.

Whether we count the beads of the rosary, or gaze upon the cross of the crucified Saviour, or breathe the incense of some vast cathedral, we are using a material means for attaining psychological results. Just for the sake of a different creed it would be hazardous rudely to destroy this zeal of faith which is the saving power in all forms of worship. An earnest purpose is to be commended for its sincerity, and if it fail to gain spirituality it is only because the mind becomes fixed and rigid, mistaking the material object for the idea contained therein. The danger of idolatry is also found in the mask of self, which no less than the heathen idol serves to hinder the soul's awakening. This withdrawing of self-will and giving attention to the teachings of the spiritual guide is consequently faith. Jesus, the Christ, above all others, understood the concentric power of faith as a principle, and preached it constantly as a means of salvation. He realized, too, its efficacy in healing disease, and performed many a cure in the exact lines of the most recent scientific discoveries. The methods of the present day are more or less closely related to Christ's method of healing, and are intended to convert the mind to a spiritual conception that shall overcome first the error of thought and finally the very existence of disease.

In its ignorance of psychology, religious teaching, however, has made some grewsome experiments upon the nervous system.* Remote savage tribes have indulged in the snake-dance and seemed to court the bite of the serpent; the Fakirs have thrust swords through their bodies and the Flagellants have lashed themselves into religious submission, and still their terrible energy of faith was a remarkable factor for maintaining the spark of life in their much-abused bodies. But among a thoughtful people this emotional frenzy has passed away, for it was energy

* "For I bear them record that they have a zeal of God, but not according to knowledge."—*Rom.* x. 2.

that had lost the centre of control. The seeming duality in this plane of religious expression reveals the positive and negative aspects of religion. When positive it is always creative: materially creative on the material plane. Its purpose is to "wax strong and multiply the earth," but reaching the height of equilibrium the negative expression of the law must preserve the balance of power. The wholeness of action is consistent and progressive, just as the spiral in returning upon itself seems to retrograde while in fact the negative course is true to the centre and yielding at every point, overcoming in its harmonious progression only that which has grown rigid and fixed. Such obstruction accounts for the existence of friction, and consequently for the vibratory action which gives rise to the false conceptions of sin, sickness, and death, even extending to the fury of the Flagellants and the zeal of the Fakirs—intentionally destructive of the flesh.

The progress of development thus discovers in the pleasures of unwisdom an element of pain, but growth demands an awakening of the higher powers. The negative phase of the law is therefore compelled to make a denial of the will, for the sake of a rebirth into a new and higher form of life. The conservation of energy could better be gained by preventing this friction and thus preserving the simplicity of the law, but experience eventually tends to equalize.

Human existence is perpetuated by the love of life, and desire appears on the material plane as the will centred in sense. Eternal progression forbids the acceptance of sense as the source of eternal life, but, when crucified by denial, there is a final resurrection of the spirit which gives freedom for a new beginning in a higher plane of development.

THE VEDANTA PHILOSOPHY OF "BEING."

BY PROFESSOR C. H. A. BJERREGAARD.

EVERYTHING has a history, even to conceptions of Being belonging to the phenomenal world. The mere history or chronology of these conceptions cannot be interesting metaphysically; but their form, order, and historic sequence represent a sphere of life which is of very high interest and of great importance, because they refer to the awakening mind, or "thought finding itself." If in our own growth we follow the order of the universal development of Thought, we shall at any time know positively where we are on the road.

The best and real introduction to metaphysics, considered as the science of thought, is such a history of thought forms as will give the *necessary* aspects which the human mind must assume, and those which it has already experienced. In delineating such a history, I shall leave out of consideration everything unnecessary. Let the reader remember that the history of philosophy is neither a catalogue of old lumber nor a battle-field covered with the bones of the dead; but that it is a record of the successive new forms of thought as they have appeared, and that taken as a whole they constitute a complete body of metaphysics.

One of the earliest forms of systematic thought is the Vedanta. Thinking is as old as mankind, but systematic thought is comparatively recent. Of such ancient form is the Hindu Vedanta. Thus opens the Vedantasara, the text-book on Vedanta: "To the Self, existent (*sat*), intelligence (*chit* [or *chaitanya*]), bliss (*ânanda*), impartite, beyond the range of speech and thought, the substrate of all, I resort for the attainment of the desired thing," viz., *Mukti* (Emancipation and

Freedom). In this introductory stanza is really contained the whole of the Vedanta. As to form, it is as Sankara truly said: "The Vedanta doctrine is based upon the Upanishads, and is likewise supported by the Sariraka Sutras and other works," as the Bhagavad-Gîta, etc. But essentially the Vedanta endeavors to show "what that is which, being known, all things would be known." As related in the Mundaka Upanishad, when the illustrious son of Sunaka asked the sage Angiras this question, he answered: "The invisible, intangible, unrelated, colorless One, who has neither eyes nor ears, neither hands nor feet, who is eternal, all-pervading, subtile, and undecaying, is the source of all things." This is the Self of the introductory stanza, the Brahm, the Absolute; and while the other philosophic schools of India have ceased to have much influence, the Vedanta "has overspread the whole land, overgrown the whole Hindu mind and life."

The Vedanta postulates three kinds of existence: (1) the true (*pâramârthika*), (2) the practical (*vyâvahârika*), and (3) the apparent (*prâtibhâsika*). The first is that of the Divine Self. The second is actual existence, heaven and hell; in short, all phenomenality. It has its cause and origin in ignorance, and is much like the state of our dreams. The third rests on fancy. When nacre is taken for silver, a rope for a snake, etc., then existence is apparent. True Being, or, as we should say, Being alone is true: *sat*.

This assertion, that Being alone is and is true: *sat*, is the fundamental principle of the Vedanta; and the idea that man imagines that he is, in his individual, bodily, and spiritual character, something that exists as object, is false. True knowledge consists in having discovered this illusion. It is of no use to push the question further and ask the Hindu: "What then *is* Self, Being, Brahm, etc.?" When asked to describe it, he is simply silent—that is his answer.

The Hindu Vedantist has no objection to continue his individualistic definitions, however. After having said, "*Brahm sat*," he adds *chit*, and means that Being *is* intelligent, viz., lighted up by its own effulgence, or is what Western philosophy

calls *pure* knowledge and *pure* light. And next to *Brahm sat, chit*, comes *ânanda*, which means bliss—not happiness as we understand it, for *ânanda* really is "a bliss without the fruition of happiness," or practically it is insensibility. *Brahm sat, chit, ânanda* is the common Hindu formula for Being.

The Western mind finds it difficult to handle the above subtlety and equivocality. That Being both *is* and *is not*, or, as Hegel put it, *Being* and *Non-Being* are identical, is only metaphysically apperceptive. Even India has had difficulty in understanding it. Hence two schools have arisen on the subject, both of which may be of use to us. They are the schools of Sankara and of Râmânuga.

According to Sankara, Being is always one and the same and cannot change ; * the phenomenal world, therefore, is illusory, the result of *avidyâ* or nescience.† Being alone is real in this unreal world. Without Being, however, even this unreal world would be impossible. If there were no noumenal there would be no phenomenal. Though it is true that all phenomena and human souls have their deepest self in Brahm or Being, they must not be considered portions or modifications of Being. What they appear to be they are, according to Sankara, as a result of nescience and erroneous perceptions and conceptions.

Though intelligence (*chit*) is considered to be the essence of Being, thought cannot be predicated of it. What is called *Iswara*, personal creator and ruler of this world, is not Being, but Mâyâ, illusion. That which people ordinarily call the Supreme Being is not supreme, according to Sankara, who is more philosophic than Râmânuga and carries the Vedanta doctrine to the highest point; it is only the Lower-Brahm, or something like that which we nowadays call secondary causes. The true Self is the same and has always been the same as the Highest Self, Being. This teaching, that Being and the true soul are iden-

* Therefore "individual," from Latin *individuus*—indivisible, whole, ONE—Unity of Being.

† Hence personal—Latin *persona*, a mask, a representation, a false appearance. —ED.

tical, is fundamental in Vedanta. The following lines are often quoted as the summary of Vedanta:

"In half a couplet I will declare what has been declared in millions of volumes: Brahm is true, the world is false; the soul is Brahm and is nothing else."

As to how the phenomenal and the individual come to be, Râmânuga holds the theory of evolution, and Sankara, as said above, that of illusion. The key-word, then, to Sankara is *avidyâ*—nescience, know-nothing. Sankara answers the question, "Why did the One become the many?" simply by pleading ignorance. *Avidyâ* is the highest knowledge. Nescience is neither real nor unreal; it is a power altogether inconceivable, but the workings of it are seen in the phenomenal world.

The other school, that of Râmânuga, is less philosophic, but a more faithful interpreter of the Vedanta-Sutras. Râmânuga is as monistic as Sankara, and emphasizes that there can be but one Being, but he derives the world from Being—not by evolution but rather by an act, which we would call Creation. Dr. Banerjea, in "Dialogues on Hindu Philosophy," gives the following account of Râmânuga's doctrines in his own words:

"All the Sastras tell us of two principles—knowledge and ignorance, virtue and vice, truth and falsehood. Thus we see pairs everywhere, and God and the human spirit are so also. How can they be one? I am sometimes happy, sometimes miserable. He, the Spirit, is always happy. Such is the discrimination. How then can two distinct substances be identical? He is an eternal Light, pure, without anything to obscure it—the one superintendent of the world. But the human spirit is not so. Thus a thunderbolt falls on the tree of non-distinction. How canst thou, O slow of thought, say, 'I am He who has established this immense sphere of the universe in its fulness'? Consider thine own capacities with a candid mind. By the mercy of the Most High a little understanding has been committed to thee. It is not for thee, therefore, O perverse one, to say, I am God. All the qualities of sovereignty and activity are eternally God's. He is therefore a Being endowed with qualities, but not under the influence of illusion (*mâyâ*). You cannot, if you believe Him to be all truth, allow the possibility of His projecting a deceptive spectacle. Nor can you, if you believe Him to be all knowledge and all power, assent to the theory of His creating anything under the influence of *avidyâ*, or Ignorance."

As an answer to this appeal to Common Sense, I select this from Sankara:

"How can this universe, which is manifold, void of life, impure, and irrational, proceed from Him who is one, living, pure, and rational? We reply: The lifeless world can proceed from Brahm, just as lifeless hair can spring from a living man. But in the universe we find Him who enjoys and him who is enjoyed; how can He be both? We reply: Such are the changes of the sea. Foam, waves, billows, and bubbles are not different from the sea. There is no difference between the universe and Brahm. The effect is not different from its cause. He is the soul; the soul is He. The same earth produces diamonds, rock-crystal, and vermilion. The same sun produces many kinds of plants. The same nourishment is converted into hair, nails, etc. As milk is changed into curds, and water into ice, so is Brahm variously transformed without external aids. So the spider spins its web from its own substance. So spirits assume various shapes."

Here the *philosophic* mind routs the *Common Sense* in open battle. In the history of Being we shall witness the same battle several times, and every time with the same result. Râmânuga's following is mainly among the untrained minds, and is very limited. Sankara's philosophy is universal. It is repeated again and again in the Classical and European systems of philosophy. The most common appellative for it is Pantheism; now and then it is also called atheistic.

The Vedanta is a good illustration of the earliest forms of thought. It does not move in clear distinctions. A modern definition of Being would fall under the various conceptions of psychology, anthropology, cosmology, ontology, etc., and each of these would be defined in relation to each other. In the Oriental mind all these forms are present, to be sure, and will easily be seen in the illustrations given above; but they are not systematically separated from each other; they are uncritically mixed. They are there in totality, but not individually at the same time, and that is a defect. Pantheism as represented by the Orient, and especially by the Vedanta, lacks distinctions; hence it lacks an element which is essential to Western thought, viz., *reflection.*

Another essential trait of Oriental thinking and of the Ve-

danta is its religious character. Hindu philosophy is theology; it concerns itself with the Divine in ecclesiastical forms rather than with the Idea in pure thought. Both of these characteristics, we find, are lost when we arrive at Greek philosophy.

On the other hand, Oriental philosophy, the Vedanta in particular, does not suffer from the dreadful sterility and consciousness of self, *as such*, which mars almost all Western thought. It is not misled by conditions of consciousness. It is not deceived by its own conceit—a deception which the West did not discover till Kant demonstrated it. Space, time, and causality, as the Vedanta, especially as the school of Sankara, taught, are not eternal fundamentals of a subjective reality, but merely objective and innate forms of the intellect. The West did not know it before Kant.

Western thought is *barren*, viz., purely formative or mechanical. The Vedanta is metaphysics and morals combined. The whole range of Western philosophy has nothing to parallel the Vedantic *tat twam asi: Thou art That.* Western thought glories in having divested its thinking of all morality, and in having become what it calls *pure;* but he who knows he is in everything and everything in him *will not injure himself by himself*

SONG OF THE SANYASIN.

BY SWAMI VIVEKANANDA.

WAKE up the note! The song that had its birth
Far off, where worldly taint could never reach:
In mountain caves and glades of forest deep,
Whose calm no sigh for lust or wealth or fame
Could ever dare to break. Where rolled the stream
Of knowledge, truth, and bliss that follows both.
Sing high that note, Sanyasin bold! Say, "Om tat sat, Om!"*

Strike off thy fetters! Bonds that bind thee down,
Of shining gold, or darker, baser ore:
Love, hate; good, bad; and all the dual throng.
Know slave is slave, caressed or whipped, not free:
For fetters, tho' of gold, are not less strong to bind.
Then off with them, Sanyasin bold! Say, "Om tat sat, Om!"

Let darkness go! the will-o'-the-wisp that leads
With blinking light to pile more gloom on gloom;
This thirst for life forever quench: it drags
From birth to death and death to birth the soul.
He conquers all who conquers self—know this
And never yield, Sanyasin bold! Say, "Om tat sat, Om!"

"Who sows must reap," they say; "and cause must bring
The sure effect: good, good; bad, bad; and none
Escape the law, for whoso wears a form
Must wear the chain." Too true; but far beyond
Both name and form is *Âtman*, ever free!
Know thou art that, Sanyasin bold! Say, "Om tat sat, Om!"

* *Om tat sat*—that existence.

They know not truth, who dream such vacant dreams
As father, mother, children, wife, and friend!
The sexless Self! Whose father He? Whose child?
Whose friend, whose foe is He who is but One?
The Self is all in all—none else exists:
And thou art that, Sanyasin bold! Say, "Om tat sat, Om!"

There is but One in the free, the Knower, Self!
Without a name, without a form or stain:
In Him is Maya, dreaming all this dream.
The Witness, He appears as Nature, Soul.
Know thou art that, Sanyasin bold! Say, "Om tat sat, Om!"

Where seekest thou? That freedom, friend, this world
Nor other worlds can give. In books and temples
Vain thy search. *Thine* only is the hand that holds
The rope that drags thee on. Then cease lament,
Let go thy hold, Sanyasin bold! Say, "Om tat sat, Om!"

Say peace to all! from me no danger be
To aught that lives. In those who dwell on high,
In those that lowly creep, I am the Self of all.
All life, both here and there, do I renounce;
All heavens, earths, and hells, all hopes and fears!
Thus cut thy bonds, Sanyasin bold! Say, "Om tat sat, Om!"

Heed, then, no more how body lives or goes,
Its task is done! Let Karma float it down;
Let one put garlands on, another spurn
This frame. Say naught. No praise nor blame can be
Where praiser praised and blamer blamed are one.
Thus be thou calm, Sanyasin bold! Say, "Om tat sat, Om!"

Truth never comes where lust and fame and greed
Of gain reside. No man who thinks of woman
As his wife can ever perfect be!
Nor he who owns however little, nor he

Whom anger chains, can pass thro' Maya's gates.
So give up these, Sanyasin bold! Say, "Om tat sat, Om!"

Have thou no home! What home can hold thee, friend?
The sky thy roof, the grass thy bed, and food
What chance may bring—well cooked or ill, judge not:
No food nor drink can taint that noble Self
Which knows that like the rolling river free
Shall ever be, Sanyasin bold! Say, "Om tat sat, Om!"

Few only know the truth! The rest will hate
And laugh at thee, great one: but pay no heed!
Go thou, the free, from place to place, and help
Them out of darkness, Maya's veil. Without
The fear of pain, or search for pleasure, go
Beyond them both, Sanyasin bold! Say, "Om tat sat, Om!"

Thus day to day, till Karma's powers spent
Release the soul forever. No more is birth,
Nor I, nor thou, nor God, nor man. The I
Becomes the all; the all is I, and bliss.
Know thou art that, Sanyasin bold! Say, "Om tat sat, Om!"

THOUSAND ISLAND PARK, N. Y.,
July 22, 1895.

PERPETUAL MOTION.

BY W. W. CARRINGTON.

He who outside of pure mathematics pronounces the word *impossible*, lacks prudence.—*Arago.*

PAPERS on perpetual motion have lately appeared in foreign reviews, and a leading American journal has devoted considerable space to the description of "an invention operating in San Francisco." This problem, though old, is ever young. I shall not confine myself in this article to what I alone know about perpetual motion. The facts about this ever-interesting problem are far too diversified and mutually destructive to be of great value. Indeed, what the scientific world "knows" about it may perhaps be said to brush away any clearness or coherency naturally pertaining thereto. I neither claim to have fathomed the abyss of the knowable on the subject nor do I propose to show that perpetual motion is not apprehended by the mundane masses—that not one in a million understands what the term, in its common scientific sense, involves. I do, however, propose to show that even among the scientific there is a lack of consistency and coherency in simply stating the problem. From the stand-point of reason I propose to infuse into science something of uncommon sense, and transfix it in its dogmatism. That infallible gnosticism of science, with the cast-iron expression of absolute certainty, is the kind used in all "demonstrations of the impossibility of perpetual motion." The following definitions of the term are given by well-known authorities:

American Cyclopædia: "Perpetual motion, in mechanics—a machine which when set in motion would continue to move without the aid of external force and without the loss of momentum, until its parts became deranged or worn out." Such

a machine is easy to make: one whose parts would quickly derange, but which would literally satisfy the definition.

Chambers' Encyclopædia (1879): "It means an engine which, without any supply of power from without, can not only maintain its own motion forever, or as long as its materials last, but can also be applied to drive machinery; therefore to do external work." A steam-engine can do this, "as long as its materials last."

Encyclopædia Britannica: "Perpetual motion, or *perpetuum mobile*, in its usual significance, does not mean simply a machine which will go on moving forever, but a machine which, once set in motion, will go on doing useful work without drawing on any external source of energy, or a machine which in every complete cycle of its operation will give forth more energy than it has absorbed."

Bestowing some scrutiny on these versions we shall find that according to the American Cyclopædia a device for perpetual motion need only go "until its parts have become deranged;" according to Chambers', "as long as its materials last;" but according to the Britannica, perpetual motion "does not mean simply a machine which will go on moving forever," but one "which in every complete cycle of its operation will give forth more energy than it has absorbed."

Now, technical perpetual motion is notoriously a misnomer. A machine going but an hour and affording "more energy than it has absorbed" would be perpetual motion. A pound descending one foot, and raising by any mechanical means one pound more than a foot, would constitute perpetual motion. This we are told by scientists innumerable; so we may presume that when Mr. George Crystal, the author of the Britannica article, states that perpetual motion means a machine that will move forever, it is simply an inadvertency on the part of the writer.

Chambers' Encyclopædia self-contradicts. It says that perpetual motion "is known to be absolutely impossible;" and again, "1840–1845 may thus be said to have finally settled this long-disputed question; at all events, until new forms of phys-

ical forces may happen to be discovered." But new forms of physical forces may happen to be discovered at the present day; so the above dates settle the question until now. As the matter is still unsettled, what becomes of the statement that it "is now known to be absolutely impossible?" Chambers' says also that the decision of the French Academy on perpetual motion is well worth quoting "for its calm, scientific clearness and brevity," neither of which is discernible, however. I substitute another decision of the Academy, much more succinct but equally misleading. It decided that the feasibility of steam navigation was "a mad notion; a gross delusion; an absurdity."

Perpetual motion literature is so permeated with error as to leave an inquirer befogged beyond redemption. However charitably we may construe these small discrepancies, there seems to be a unanimity among the "authorities" as far as mere definition is concerned, for they invariably insert a saving supplement immediately after their cumbrous attempt, with such singular similarity in presentment and phraseology as to savor suspiciously of imitation. Chambers' adds this significant sentence: "In other words, it means a device for creating power or energy without corresponding expenditure." But does it? Let us investigate.

Turning from the efforts of scientists at defining the subject, to their ideas of what would constitute perpetual motion, we find them holding that should a substance be attained which would intercept gravity the problem could be solved. Is it, however, more correct to call this solution a device for creating power than to call it one for using the force of gravity? An intercepter of magnetic force, instead of creating, would certainly destroy the power of gravity on objects between which it might be placed. The fact is, the device would enable us to use in a startlingly new way that power of gravitative force which already exists, but it would not (quibble as we may) *create* power.

To those contending that the intercepter is imaginary, I would say that such are the exigencies of my argument—in the high character of orthodox opponents and the blind acceptance

of authority by the people—that I deem it expedient to import from a remote realm this simple but non-original device. As for dealing with dogmatic assertions of the impossibility of such an intercepter, I will only say that until the analysis of gold into its components is shown to be an absolute impossibility, where is the proof of impossibility in this case? This interrogation is imperative and overthrows the supposed knowledge that perpetual motion is unattainable. Those who regard an intercepter of magnetic force as a more permissible "invention" than one of gravity are reminded that *with it a solution is similar.*

I have already shown that perpetual motion is not what the authorities define it. It is now necessary to show that there is not even an agreement as to what would constitute it. For example, Chambers' Encyclopædia holds that, were there a gravity intercepter, the alternate interposition and withdrawal of it from between the earth and a lever would solve perpetual motion. But among others the late Professor John Le Conte, of the University of California, in a letter to the writer in 1890, holds that the energy which operates a perpetual motion device must come "*ab intra*, or from the contrivance itself," and must not be generated "*ab extra*, or from the cosmos." "The fundamental conception of perpetual motion," he wrote, "is that the energy which operates the device is supplied by the machine itself;" while Chambers' and others hold that it may come from gravity, "from the cosmos."

Not only is it a fact that perpetual motion is not what the orthodox define it, with a latent disagreement among the faithful as to what would constitute it, but, while some contend that we already have it, others intimate that by no possible or impossible accomplishment could it be attained. Science does not deny that we have the knowledge by which we may construct a motor able to use and conserve the force of expansion. Science states, however, that such power is due to solar force. It is due no more to solar force than to the fact that things expand. But what if it were? Statements of the problem do not specify which forces we may or may not employ. Why

may not a device run by sun-force constitute perpetual motion as well as one that is run by gravity? Mr. Crystal says that were a machine produced whose source of energy could not "at once" be traced, "a man of science would in the first place try to trace its power to some hidden source of a kind already known; or in the last resort he would seek for a source of energy of a new kind and give it a new name." He would name it anew whether his search were successful or not. These scientific writers assume a basis—as inflexible as the eternal tenets of Islamism—from which they dogmatically assert what perpetual motion is; but we pass now to the question: Is perpetual motion possible?

Suppose we accentuate the affirmative response by probing the prime "demonstration of perpetual motion's impossibility." The most recent fad in the way of an ostensible demonstration is the doctrine of the "conservation of energy." But, let me ask, has common sense pure and simple no credentials that entitle it to an equal consideration with the theory impertinently termed *conservation of energy;* and is the invalidation of sound sense in the problem before us anything more than an arbitrary decretal of scientific dogmatism? I think not. If this theory meant simply that ancient axiom (much exhausted) about action and reaction, which scientists insist upon so energetically and which no one has ever yet denied, for the reason that, being the simplest truth of all, it even transcends demonstration by underlying all other physical truths—if, I say, the meaning of conservation of energy were simply the truism that action and back-action are equal, then I might agree with the scientists; but exactly what is meant by conservation is an open if not a mooted question. Mr. Balfour Stewart says it means that "the sum of all energies is a constant quantity." The American Cyclopædia says it also means "that the various forms of force are mutually convertible into each other." (How they could be mutually convertible into anything else requires a scientist to see.) Moreover, as great an authority as Alexander Bain, in his "Correlation of the Nervous and Mental Forces," virtually admits that he knows not what it means; for when he uses the

significant expression, "my understanding of the doctrine," he signifies respect for other understandings of it, and thus shows conclusively that he is not certain as to its meaning. He says tentatively that conservation of energy "is a generality of such compass that no single form of words seems capable of fully expressing it; and different persons may prefer different statements of it." The promulgators certainly seem inclined to accommodate different preferences, whereas most of us would choose one definite statement of the case. But whatever conservation of energy may mean, it certainly teaches that an amount of heat must be proportional to the energy expended in its production.

Why is it that scientists, who claim to be on terms of intimacy with nature (believing with Mr. Balfour Stewart that they have "entered into the design of nature"), can offer no coherent solution of such power as that of Mrs. Annie Abbott, for example? That power, which is disturbing the very foundation of scientific dogmas, contravening the accustomed operations of force, and even impinging on the established canons of thought itself, affords a most significant corroboration of this anti-science argument.

Now, this conservation of energy—this theory of the "correlation, transformation, equivalence, persistence, and equilibration" of forces physical, mental, nervous, imaginary, and unimaginable—which may soon succeed in resolving sentiment and emotion into mineral and vegetable constituents; this theory of the indestructibility and uncreatableness of motion, heat (animal or inorganic), and everything else, *including intelligence*, not only claims to elicit with incremental exactitude the quantitative correspondence of force, motion, heat, etc., objective to the mind, but it approximates and hopes soon to render with precision the amount, in kilogrammes or degrees centigrade, of any thought or aspiration of the ego. A recent writer, in shattering spiritualism from the stand-point of conservation, argues that a refutation of the former by means of the latter is reducible to mathematical demonstration. It is quite in order for spiritualists, in driving conservation from the

vantage-ground of Ghostland, to show that a refutation of conservation is a fact accomplished by a demonstration of the levitation of masses. Some think that the scheme of conservation will eventually invade and agitate (as evolution has) the dogmatism of religious doctrine; and it requires no oracular perspective to forecast the result in that case—conservation being crushed out of recognition by sheer intellectual indifference and force of numbers.

This "Almighty Harmony," which is beyond my comprehension and that of the celebrated psychologist of Aberdeen, Alexander Bain, is the fetish of the scientific world to-day. This unholy hobby, which will not recognize that there may be exceptions to its sweeping assumptions, may find discrepancies; and within the scope of a thousand years the world of science may be absorbed in the iconoclastic vocation of banishing the god it formerly invented. Conservation of energy is the embarrassment of knowledge.

I at least quote the scientists themselves to the effect that conservation does not demonstrate the impossibility of perpetual motion any more clearly than do the laws of motion; "but," says the American Cyclopædia, "it can hardly be said that this conclusion places the matter in any clearer light than that given by the laws of motion." And these laws afford no such demonstration. The same authority says: "Admitting the third law that action and reaction are equal, perpetual motion can only become possible when a body once set in motion shall meet with no resistance, which is an impossible condition." That is to say, if action and reaction are equal, perpetual motion is impossible. Here is refreshing simplicity, but where is the demonstration? Since no one denies equality of action and reaction, *therefore* perpetual motion is impossible! But where in the name of locality is the pertinency of a "therefore"? Let us waste no energy on this syllogism. I have given a case where, if perpetual motion were an actuality, no breach of the third law would be visible. We shall now be able to find the scientific mistake.

Science divides power into two classes—acting and non-

acting: given in the vernacular as "actual energy" and "potential energy." A weight descending is instanced as the first and a weight suspended as the second kind of power. But besides this actual and this potential power, there is a much greater potentiality—gravity. And were I poetic, as the conservationists become under the influence of the "transcending Harmony," then I might refer to gravity as the great Mystery; or, adopting the musical complexion of the conservationists, the Persistent Symphony in G major. Gravity the Mysterious makes you what you are, and is necessary to the scheme of salvation, *present* salvation; conservation of energy is not. Suspended lead has potentiality, because, if you sever the string or eliminate the cause of suspense, the masses (earth and lead), abhorring a separation, rush together with unequivocal affinity. Partially remove suspension, and they unite with more deliberation. In the space occupied by the lead, let us suppose vacuity or nothingness, or imagine it filled and environed by air. In that space, then, though there be no actual or potential energy, still if the potency of gravity coëxtend all space, or at least that space and the earth and the interspace, then there is what might be termed actual potentiality; and science, in neglecting specifically to recognize this fact, vaults to the conclusion that to attain perpetual motion we must create power: whereas the crystallized truth (if the problem means anything at all) is that we must simply learn to manipulate the powers that be. This is one mistake of "science."

When I was about sixteen years of age, although ignorant of the rudiments of physics, the action of the syphon burst upon my mystified attention. The following night, thought crowding sleep from the pillow, I arose and searching among the books found Professor Logan's "Natural Philosophy," containing an explanation of the syphon. Explanations that explain not are about as felicitous as motors that move not. I also found Quackenbos' "Philosophy," which gave a different explanation. If the cause of action was correctly given by either, it was plain that an automatic motor was attainable.

The difficulty experienced by Science in dealing with this

problem is to be found in dogmatism. Its explanations are not explanations; its syllogisms are false; its deductions are not conclusive. "As if for the purpose of stopping all such speculations, nature has made the temperatures of disassociation for such substances as carbonic acid extremely high," are the words of Mr. Balfour Stewart. Prominent among others, there is one reason for believing perpetual motion *possible;* and I am prepared to propose a device which will solve the problem, *provided* certain statements in recent scientific works are correct—and I have no reason to suspect their incorrectness, although I have considered but not yet tested them. In the light of recent scientific developments the proposition seems entirely feasible. Who will give the absolute demonstration?

REGENERATION *VS.* DEGENERATION.

BY W. J. COLVILLE.

(*Part II.*)

STUDENTS of Oriental philosophies state that a *Kali Yug*, or great year, covering about five thousand years of earthly time, will come to an end about the close of the present century, and every reader of the mystic Hindu books knows that abundant predictions have been made by Oriental sages that when this cycle shall end great disturbances will be followed by an era of peace and enlightenment—to the astonished delight of those who, unaware of the sure predictions, imagined the world was rushing to destruction at a constantly increasing rate of speed.

From this stand-point the phrase *fin de siècle* becomes intelligible as signifying but the end of an age. Objection is frequently made to the use of this phrase, it being contended that there is no warrant for dealing with the age of a century as with that of a man. Centuries, it is said, are not born in helpless infancy, to pass through an adolescent period before they reach maturity, at length to descend into the valley of doting old age. Though there is apparently much reason in this contention, it can scarcely be forgotten by any student of history that the last twenty-five years of every century are invariably its most remarkable period. The results of seventy-five years seem to culminate in the concluding twenty-five. It was at the very close of the eighteenth century that the French Revolution occurred, and what was the spirit of that uprising but a violent protest against superstition and tyranny? Piously brought-up people, who from childhood have been taught to look upon Voltaire, Robespierre, and other heroes of the revolutionary

epoch as fiends in human disguise, are wonder-stricken when they discover accurate excerpts from their writings breathing the kindest and gentlest spirit of love to man, and even professing devout faith in a Supreme Intelligence which is essential virtue and goodness—the very opposite of the tyrant of Bourbon theology whom the people naturally sought to dethrone.

Revolutionists are doubtless mistaken in many of their methods, but their motives are not necessarily evil. Difficult though it doubtless is for the dispossessed nobility of Europe and the millionaires of England and America to see the hand of Divine Goodness in what denudes them of their earthly possessions, and equally hard though it may be for the rank and file of the law-abiding citizens of any republic to see aught but iniquity in anarchy, yet the true philosopher is he who looks deeper than the surface of events and studies their inherent and essential cause. All peace-loving people are agreed that anarchistic methods are false; but blind condemnation of actions, without seeking to know the source whence they proceed, is equally erroneous. Fruit ripens in due season, appearing as a completed product; tares grow slowly in the field, and as they reach maturity the wise student of agriculture seeks to know how they grow, and from what they spring, in order that orchard, field, and garden may henceforth be kept free from noxious products.

A period of revelation may appear like one of unmitigated calamity; natural results may seem almost like visitations of evil; and some are always quick to decide that every expulsion of disease from the body which is accompanied by frenzied symptoms is an unfailing sign that a new devil is entering, while in truth an old one is being cast out. The wealth of meaning contained in many biblical similitudes is so great that even should the "higher criticism" completely undermine the merely historic elements in the sacred canon, the Bible would be more useful than ever as a symbolic portrayal of the perpetual connections between causes and effects. We are living in a law-governed universe, not in a domain given over to the

caprice of chance; therefore we must seek to become philosophers—*lovers of wisdom*, as the word signifies.

The puerilities of pessimism are due to its shallowness. On all sides it is utterly superficial, impatient, and circumscribed. Pretending to be scientific, it is nescient; assuming to trace everything to the action of immutable law, it takes but a hurried glance at appearances and thereby ignores law. All the sciences symphonize. Astronomy, geology, botany, anthropology, etc., prove the leisurely processes of Nature, and all indicate that there is a place for seeming retrogression coincident with progress. Instead of looking upon the dark side and preparing for the worst, it behooves us to see the bright side and anticipate the best, for only thus are we capable of taking active part in the working of regenerative order.

What is regeneration, but a higher and better truth? What is a birth, but an epiphany or manifestation? If all blind eulogy and harsh condemnation were set aside, and the facts of nature laid bare before our vision, we should understand many things which now seem obscure. Society is a Prodigal who is fast nearing the limit of his resources; but when he reaches poverty he will arise and return home a better, braver, wiser fellow than when at the earliest dawn of manhood he strayed from his Father's House.

Many people have been determined to see what they call "the world." "One world at a time," they say, is all they can pay attention to. And this may fully absorb our practical interest; but if we are investigating *one* world we are surely entitled to see all there is to be seen from the stand-point of that world. Two men pass down a country lane arm-in-arm. They are not blind and their feet do not stumble. One says to the other: "How brilliant are the stars; how beautiful the fleecy clouds hanging like soft drapery about the moon! I wonder if we shall ever visit those distant orbs?" His companion replies: "I was just thinking how many worms there are in this neighborhood. I have counted over two hundred during the last five minutes." The first speaker then remarks: "And while you, my friend, have been counting the worms which

crawl on the earth, I have been counting the stars which shine in the heavens, and during the same space of time I have counted more than five hundred." Verily there are worms and there are stars. If our glance is directed downward, our world is peopled with the former; but if our heads are erect and our eyes turned skyward, the same earth is an observatory for higher things.

Are we retrograding? Yes, from the point of view of the worm-hunter. Are we progressing? Yes, to the vision of the star-gazer. Everything depends upon the point of view and condition of the beholder. The cynic—whose painful attacks of indigestion aggravate the mental distemper which gave them birth—sees with jaundiced eyes, as through a thick black veil; to him, consequently, the earth is black. Pessimism is a disease. It is also the child as well as the parent of disease. Because it is fatalistic and hopeless it cannot be prophetic, for prophets are invariably exhorters to righteousness, and to exhort to impossible righteousness were a sheer waste of energy. Christ condemns and destroys iniquity; and there is in every one an *essential* Christ. Self-accusation traced to its origin is self-glorification. Contrition for sin—a painful sense of weakness and unworthiness—comes from a glimpse of the indwelling Divine Spirit, who seems to upbraid for lowness by telling of possible highness. As with individual, so with collective, human experience. The race is engulfed in error, and weighed down more or less with a sense of its shortcomings; yet this load of humiliation is not a crushing burden, but a removable incubus which no one would attempt to lift unless he realized the power within him. Hydraulic pressure in the moral world is supplied both from without and within. We cannot lift ourselves unaided, but all the beneficent agencies of the Infinite are at our call if we but make use of our prerogatives.

Now that the degenerationists have a literature and a propaganda, it is time that their philosophical opponents, the regenerationists, should assert themselves. Assertions are too often permitted to go unchallenged; gauntlets are thrown down and no one picks them up. A challenge is offered by the ne-

gationist school, and it behooves affirmationists to embrace the auspicious moment to demonstrate the fallacies of pessimism. There is work to be done; divine science is demonstrable; the power of thought exerted for good can be displayed. Despite the current fad for depressing plays and literature, the great heart of humanity hopes for the best. It would rather believe that all things are working together for good than for evil.

Heredity and environment are thrust forward as the all in all. Let us, then, accept the challenge, and show how the very action of hereditary transmission can be exerted solely and powerfully in the direction of a higher generation; for if bad traits can be transmitted to offspring, so also may good ones. Moreover, if surroundings are of such importance, are we to understand that influence must be evil in order to be effective? that environments must be vile if they are to produce results? Through the avenues of the pessimistic school regenerative influences must show that good, not evil, is supreme in the universe. There is an exaggerated sentiment of kindliness which causes much saddening error. Many kind-hearted people spend their lives in over-rating the misery in the world, and such perpetual harping upon woe only depresses the singers of lachrymose songs, and often increases callousness in the very people against whose cruelties the sentimentalists protest.

The very names of well-meaning institutions might be altered with exceeding profit. Instead of societies for the "prevention of cruelty," let us have organizations for the *promotion of kindness* to animals and children. There is much in a name, for it offers suggestion of no mean value. A "home for incurables" cannot be expected to cure any one, for the title seals the doom of the inmates as they enter. A "home for inebriates" cannot cure a drunkard, for he is labelled *inebriate*, and expected to remain below the reach of moral suasion. A school for ragged children forbids their appearance in decent clothing, for were they properly attired they would be trespassers upon the name; and so, through an interminable list of misguided titles, the world's progress is often hindered by its would-be helpers.

The lesson for reformers of every sort is hard to learn, but if truly sincere they can soon compel themselves to learn it. Logic is relentless. If your neighbor is to control his *passions*, you must control your *feelings;* if your patient is to grow amiable, you must not see his irritability. To see the kingdom of God is to become regenerate. The good which lurks in all awaits the sunshine of a smile of recognition to call it forth. Away, then, with the self-righteous methods of those who wail over degenerate tendencies, and on with the new metaphysical methods of reform which shall render sin impossible through the establishment of righteousness!

PSYCHIC EXPERIENCES.

[It is our purpose in this Department to give a medium of expression for the many experiences of a psychical nature that are more frequent in every individual life than is commonly supposed. We shall also give any scientific conclusions that may be deduced therefrom. Such experiences are usually given so little recognition as to check the development of a naturally occult mentality; or when recognized, they are too often converted to the use of cults that are fanatical perversions of the subjective spirituality. On the principle that *all spirit is one*, we may gain a higher comprehension of this question with the understanding of spirit in the abstract rather than spirits personified. In giving these phases of mind the recognition which is their due, the habit may be established by which they will tend to repeat themselves and indefinitely increase. We hope to secure perfect accuracy in these statements, by which alone it is possible to preserve their scientific value. A general outline of psychic experiences may be given provisionally as follows:

(1) Thought-transference, or telepathy—the action of one mind upon another independently of the recognized channels of sense; the nature and extent of this action. (2) Hypnotism, or mesmerism; nature and characteristics of the hypnotic trance in its various phases—including auto-hypnotism, clairvoyance, hypnotism at a distance, and multiplex personality. (3) Hallucinations, premonitions, and apparitions. (4) Independent clairvoyance and clairaudience; psychometry; automatic speaking, writing, etc.; the mediumistic trance, and its relations to ordinary hypnotic states. (5) The relations of these groups of phenomena to one another; the connection between psychics and physics; the bearing of psychic science upon human personality, and especially upon the question of a future life.

The human mind in all stages of development, whether by inherent quality or by cultivation, frequently presents a purely psychic nature which, like a mirror, reflects the impressions that are made upon it. This quality is often attributed to imagination. It is consequently judged by common opinion to be elusive and unreal, the mere reflection of suggestions from the material world; and simultaneous thought is commonly supposed to be "coincidence," rather than a revelation of the finer activities of man's nature. We think that by encouragement in the right direction these faculties will develop the character toward a consciousness of the divine spirit, by which it will be realized that the order has been reversed. The material world will then appear as that which is unreal and misleading, and itself the shadow of the higher spirituality.]

DREAMS.

"While dreams," says Frederick Greenwood in an interesting article on this subject, "are as much evidence of mind as anything else that can be named, and though it may safely be said that no process or transaction of mind has engaged so much attention for so many centuries, yet profitable study of them is at its beginning. To treat seriously of dreams is to hazard the suspicion of being a dreamer one's self—weak, unscientific, superstitious; hence it is that when men who are sufficiently impressed with the subject deal with the phenomena of dreams, they seem nervously anxious to preclude the supposition that they are capable of finding in them anything which the commonest facts will not explain."

A study of dream literature affords ready confirmation of Mr. Greenwood's statement. Among the many writers who have given the subject serious study, scarcely one is to be found who does not seek to explain all the experiences upon purely physiological grounds. It may be true, as Professor Huxley has affirmed, that "the roots of psychology lie in the physiology of the nervous system," but it is proposed in this paper to regard dreams of a psychical nature as being of an entirely different character from phenomena traceable to physical causes.

It is contended by many scientists that the process of ideation goes on as continuously during sleep as in the hours when one is awake, and that by an effort of memory rightly applied it would be possible to recall the trains of thought pursued during sleep. Our thoughts while awake are dependent upon the influence of association, and our ideas during sleep are doubtless in some instances the natural sequence of the day's mental experiences. Thought can be stimulated during conscious mental activity by various influences, and it is often quite as easy to explain the ideational process going on during sleep, and remembered as a dream, as it is to explain the various lines of thought pursued when awake. Certain physical influences may affect the cerebral functions while awake as well as during sleep. There are persons for whom a cup of coffee will seem to conjure up a day of melancholy reflection, to be followed by a night of morbid thought-pictures. Such thought-pictures are due to purely physiological

causes, and can be interpreted according to known laws. The cerebral activities can be directed during waking hours and are even more sensitive to external influences during those of sleep.

The influence of the activities of the waking hours upon mental functions during sleep is illustrated by Professor Jastrow in a most interesting paper upon "Dreams of the Blind," wherein it is stated, in a reference to Laura Bridgman, that "the dreams are actually modelled upon the experiences of the waking life, reproducing all the peculiarities of thought and action which a phenomenal education has impressed upon the mind." Professor Jastrow found, in his examination of many inmates of asylums for the blind, that where the "visualizing power" was destroyed before the seventh year the dreams were never of seeing, but always of touching, objects, as in the waking hours; and he quotes Erasmus Darwin as "having inferred from two cases—the one of a blind man, the other of a deaf-mute—in which the wanting senses were also absent in their dreams, that the peripheral sense organ was necessary for all perception, subjective as well as objective, entirely neglecting the age at which the sense was lost." Noted physiologists are quoted in support of the theory that, "when an organ of sense is totally destroyed the ideas which were received by that organ seem to perish along with it, as well as the power of perception." Yet to prove that sounds frequently suggest color to the blind, Professor Jastrow gives several interesting illustrations, while the "mystical sense" ascribed to this class, which Professor Jastrow calls the "cultivation of an irradiation sense which we all possess," would suggest that experiments may lead to the cultivation of a "sixth sense" independent of physical organs.

Even, however, if it be found that all the dreams of the blind proceed from physiological causes, there yet remains a long record of dreams whose mysteries are not explained by the materialistic versions. Indeed, it is found, as Mr. Greenwood points out, that "all which is mysterious is left altogether untouched" by such thinkers. Experiments have been made to prove that ideas can be suggested to the mind during sleep by physical influences, and the deduction is at once made that all dreams are of material origin. Lengthy records have been made of dreams which were suggested to hospital patients by various sounds and words,

and valuable information regarding the cerebral functions has been obtained in this way; but such dreams are only "the common vibrations of terrestrial media acting upon a corporeal vibratorium." Every student of mental philosophy has read of these, as well as of those caused by dietetic disturbances. It is well known that hashish and certain other drugs will produce peculiar experiences during sleep, but it is the dreams that are passed over by most writers as "difficult of explanation upon any rational principle" that should now enlist the attention of the thinker.

In an article upon "Dreams as Illustrations of Unconscious Cerebration," Frances Power Cobbe, referring to the world-old notion that "dreams are frequently predictions," says:

> "At the outset of an examination of this matter we are struck by the familiar fact that our most common dreams are continually recalled to us within a few hours by some insignificant circumstance bringing up again the name of the person we had dreamed about. Nothing was actually predicted, and nothing had occurred of the smallest consequence; yet by some concatenation of events we dreamed of the man from whom we received a letter in the morning, or we saw in our sleep a house on fire, and before the next night we pass a street where a house is on fire," etc.

While dreams of this character do not, as she suggests, require any "supernatural hypothesis" in explanation, it is yet true that they do not belong to the physiological class, nor are they to be accounted for upon the ordinary hypothesis. Dreams of a predictive nature must occur according to some law as yet unknown, but worthy of serious and thoughtful investigation. "If we could," says Miss Cobbe, "by any means ascertain on what principle our dreams for a given night are arranged, and why one idea more than another furnishes their cue, it would be comparatively easy to follow out the chain of associations by which they unroll themselves afterward."

That it is possible to do this very thing—to discern the reason of certain dreams—astrology contends that it can prove. For example, a noted astrologer, perhaps the most eminent on this continent, affirms that the class of dreams to which Miss Cobbe refers as most familiar—those verified within a few hours—are always "represented by the planet in the sign to which the moon makes its entrance." He contends that, given certain data, he can tell an individual what will be the character of his dreams upon certain

nights; when he will dream of mountainous scenery, when of turbulent scenes, when of females, when of males, and when the dreams will be of a predictive nature. As this astrologer has in several instances verified his statements, it ill behooves one who has not investigated the science to scoff at its assertions.

Jests upon the subject of astrology are very common among penny-a-liners, who regard it as a sort of fortune-telling in favor with the ignorant and superstitious; but honest investigation of the science reveals the fact that its successful students cannot be ignorant, and that it numbers among its believers men and women whose reputation and position are guarantees of intelligence. Its explanation of dreams certainly seems plausible. In addition to claiming that "events to transpire within forty-eight hours are represented by the planet in the sign to which the moon makes its entrance," it offers explanation for dreams of a retrospective character, and asserts that when planets return to certain positions there will be a revival of the memories of the events that previously took place there. For example, one dreams of events that occurred a score of years before, and again of friends not seen or heard of for a quarter of a century perhaps, and such dreams do arise, astrology asserts, because the planets occupy the same respective positions that they did in the corresponding years. Friends long dead are recalled to memory according to this law, and the recollection will occur when the planets reach certain positions, whether in waking or sleeping hours.

A woman, who believed that the spirits of departed friends communicated with her in the realm of dreams, was relating some of her mysterious experiences to a life-long student of astrology, when he chilled her faith by calmly remarking: "Give me the dates of your association in life with these friends, and I will tell you when you will dream of them again." Much astonished, she gave the required dates, and was given in return the dates when visions similar to those already experienced would recur. To her surprise and the utter weakening of her faith in spirit communion through dreams, the visions of the night-time repeated themselves according to the astrologer's prediction. "But," the sceptic will argue, "the very attitude of her mind upon the predicted dates would, upon any rational basis of dreams, explain a recurrence of the visions." True, if the woman held in conscious memory the sug-

gested dates; but there is not as ready reason for explaining the astrologer's ability to give dates as to when occurred significant dreams not previously related to him. Thus one says to an astrologer, "I have had recently a remarkable dream." "Wait," he interrupts; "don't tell me what it was; let me consult your planetary aspects, and I will tell you when your remarkable dream occurred and what it was about;" and he does so!

Some persons, says astrology, can never, owing to their horoscopes, be truthful dreamers; while others, from a favoring configuration of the Zodiac, will always be so relatively, but at one time more than at another. Some signs of the Zodiac and some places in the mundane horoscope are more favorable for dreams than others. But with all possible respect for the astrological explanation of dreams, there yet seem to be certain visions of the night due to other influences than those of the stars.

Some few years ago I was a guest in the home of an intimate friend, whose unmarried sister, also an associate of my own, was away at the time. My hostess, whom I will call Mrs. J——, was taken suddenly and seriously ill. The family doctor was summoned, but, as he was away, a strange physician was called, and he was in attendance upon Mrs. J—— when at midnight her own doctor arrived. Early on the following morning I received a telegram from the absent sister saying: "Is anything wrong at home? Answer immediately." I replied, and before the day was over a letter addressed to me, and mailed when the telegram was sent, came from the absent sister, saying:

"I have had a peculiar and impressive dream of home. I saw A—— lying on the bed as if very ill; while in the dressing-room, as if in consultation, were two doctors—Dr. L—— (the family physician) and a stranger—a tall, dark man whom Dr. L—— addressed as Dr. Rice. So impressed am I that something is wrong that I write to you in order to know as soon as possible the meaning of this strange vision."

Her dream was as vivid a portrayal of what was actually occurring at her home during the night, as I, personally present, could have given. She was almost correct as to the name of the strange doctor, whom she heard addressed as Dr. Rice, but whose name was Reed. It will be offered in explanation that she was anxious about home, and naturally dreamed of her sister. But this explanation will not suffice, for she was a girl much away from

home; the married sister was never ill, and no member of the family had ever seen or heard of the strange physician. That the sick sister was thinking of the absent one, I *know*. She was a woman of determined will and of unusual magnetic power, as her success as a public speaker attests; may she not, through her desires, have unconsciously thrown upon the mind of the absent one certain photographic revelations of what was actually occurring?

An occurrence of a similar nature was my own in October, 1882. In childhood I had for a playmate a little friend whom I will call Ida. When I was about ten years of age her father died and the family moved to a distant city. The mother married again, and my little playmate grew up among surroundings which effectually divided her life from mine. I had ceased to think of her, when one night I dreamed of being in a room where every object was as distinctly visible to me as though I had been actually there, and where upon a bed lay tossing in great agony my childhood's friend, Ida. I sat on a lounge near the bed, and while staring in a heart-broken sort of way at the pitiable suffering before me, my friend suddenly raised herself and turning to her mother, who seemed also present, exclaimed: "Why, mamma, here is ——," giving her old childish name for me. I awoke from this vision as if emerging from a chamber of horrors, and although it was hardly more than midnight I did not again fall asleep.

In the morning I told my experience to a friend, who laughed at me for being impressed by a dream! Before the day was far gone, however, a telegram came, saying: "Ida is dead. Can you come to us?" I hastened to the home of my friend's mother who met me with: "Oh, N——, Ida's last words were of you. She thought that you were sitting by her bedside, and, turning to me just before she died, said: 'Oh, mamma, there is —— ——!'" Would the same experience have been mine had I been awake, or was my mind more susceptible during sleep to the magnetism of my friend's thought?

Many instances of dreams like the foregoing could be given, all tending to illustrate the fact that the mind is super-sensitive during sleep to impressions of a telepathic nature. Let one who doubts that telepathic transmissions can occur during sleep endeavor to send in a dream a message to the mind of some absent friend. A lady, separated by the breadth of our great con-

tinent from a friend between whom and herself there was a close and well-nigh perfect sympathy, had for her absent loved one a message which she could not send in a telegram, and which the delay of a letter would render unavailing. It occurred to her to try to reach her friend in a dream. She retired with a determined purpose to do this and succeeded. The difficulty under consideration was discussed, and a means of solution reached; yet she said that she was conscious all the while that she was not personally with her friend, to whom she said, "Is this only a dream?" and the reply was, "I will telegraph you to-morrow."

Next day a telegram announcing a line of action in harmony with the suggestions given in the dream was received. Yet the friend, when seen some months later, had no explanation of the occurrence to give beyond feeling impressed in the direction of the action taken.

If a record could be obtained of all the dreams wherein mental intercommunication occurs, it would be found that telepathic transmissions are more common during sleep than in the waking hours. Indeed it may often happen that a thought projected toward an absent friend may not be able to assert itself until sleep shuts out the distracting influences of the sense plane. By what subtle law the impressions thus made are metamorphosed into that state of consciousness remembered as a dream, we know not; but such mental conditions would seem traceable to other than physical causes. Yet what we term physical causes may cover a more extensive realm than has yet been conceived by philosophy. The origin of an impression can often be determined, but how the sensation in the brain, recognized as an idea or a perception, is actually produced, remains, despite the wisdom of the philosophies, a fascinating mystery. It can but follow that in the analysis of the laws that govern being will be found an explanation for all the mysteries that now beset us.

Dreams of a predictive nature are often of the most baffling character, so far as human philosophy is concerned; yet they may be significant of a region of all-knowledge which is independent of any ultra-mundane sphere. Any revelations made in a dream which are coterminous with some other person's knowledge are, of course, explainable upon the theory of telepathic communication.

A remarkable dream of the prophetic class occurred to a gentle-

man whose experiences are often phenomenal. The brother of this gentleman was about to sail for Europe, his passage being engaged and all arrangements for the voyage completed. On his way to New York he spent a night in Boston. When the brothers met in the morning the Bostonian said to the traveller: "You will not sail to-morrow. I have had a vivid impression in a dream that the captain of the vessel on which you were to sail has suddenly died. I have been conducted through the ship, have seen the confusion that prevails there, and have been told, moreover, that the vessel will be lost at sea upon its next voyage." The traveller scoffed at the story; but on going to New York he found the very confusion which his brother had described. "And here," said the one who told me the story, opening a scrap-book in which was pasted a newspaper clipping, "is an item noting the loss of the ship as foretold in my dream." At the time of this dream the knowledge of the captain's death was probably in many minds; but in what way was the picture of the lost ship received —unless it was that a doubt of the vessel's safety under other than the dead captain's control had entered some person's mind?

If events can be predicted at *any* time by some prophetic instinct, may not the same conditions which make prophecy possible to the mind in the waking state also prevail during sleep? A gentleman (whose word I cannot doubt) told me at the funeral of his wife that two years before, when she was in the full vigor of health, he had lived in a dream all the unhappy experiences which subsequently preceded the loss of his companion. And he was a practical business man not given to visions or dreams.

Investigation of the phenomena of dreams reveals the fact that many persons receive, in a vision of the night, vague outlines of future occurrences. Such experiences suggest a region of "all-knowledge" which offers the only possible explanation, at this stage of evolution, of the prophetic intuitions which come to certain persons in both waking and sleeping hours. But such intuitions as thus far recorded do not, necessarily, argue communication with the spirits of the so-called dead or with the denizens of some planet or sphere other than that in which we live. Many who have had opportunity for studying the phenomena of spiritualism find in its revelations no satisfying evidence that the spirits of those who have passed to another life are the media of our strange psychic

experiences. There is much in psychical study, however, to suggest that around every individual is a something—call it aura or what you will—which reflects to the sensitive soul every condition of our lives, the face of every intimate friend, the thoughts of our unspeakable selves.

Many professional mediums honestly believe that their power to describe pictures and individuals seen in this atmosphere comes from some influence of departed friends, but, through the culture of those powers that are as yet undeveloped, may be found an explanation of all such phenomena. It is certain that the origin of our most remarkable experiences will be determined outside the realm of materialism. The marvellous power of thought to project itself, even in the form of a human body, has already been demonstrated to many minds. A woman belonging to one of the oldest and best-known families in New Hampshire, the practical matter-of-fact wife of a New England sea captain, tells how, at a time when a nephew—then mate of a ship in which her husband was interested—had been expected home, she started from her own house to that of her sister near by to learn if the ship was in. Half way there she met her nephew, conversed with him, asked when he got in, concerning the voyage, etc. He concluded the interview by saying: "Now that I have seen you, I will not go over to uncle's until to-morrow." On the morrow, however, he did not come, and going to his home it was learned that they had heard nothing of him. A day or so later, when the vessel came in, it was found that the young man in question had died on the afternoon of the mysterious interview with his aunt. Incredible? No more so than the marvels of telepathy and of hypnotism; yet even science records these.

A case equally well authenticated is that of a girl eight years old who was sent one day to answer the ring of the door-bell. She came back and reported that a young man had asked where Mrs. M—— lived. Mrs. M—— was the next-door neighbor, and the child said: "He didn't go down to the sidewalk; he just jumped from our steps and ran over to her door." Later in the afternoon Mrs. M——, running in, after the neighborly fashion of the smaller New England towns, was asked who was her caller. "Nobody has called," she exclaimed. Then the child was summoned and asked to describe the young man seen at the door. "Why," said the neighbor, as the little girl gave in the vivid language of

childhood the personal description asked for, "she is describing my youngest brother. It must be that she has seen his ghost, for he has never been up here. Something has surely happened." Thereupon she started forthwith for the home of an elder sister in another part of the town, where the young man in question was found, having come suddenly and unannounced from the home "down East" intending to "surprise" his sisters. The child had never heard him talked of, and, as other members of the family heard the bell ring, she had not imagined the occurrence which befell her.

Such experiences are not trivial; nor are *any* mental phenomena, whether peculiar to the waking or sleeping hours, to be regarded as of "small consequence." They suggest a realm of study worthy the investigation of the most thoughtful intellect, and should create a spirit of honest inquiry rather than one of sceptical antagonism.

LAURA E. GIDDINGS.

* * *

INSTANCES OF TELEPATHY.

The following examples of telepathic action are known to the writer as authentic instances of the action of mind with mind without expectation or preconcerted plan. During the recent World's Fair, Mrs. A—— was frequently thinking of her nephew, Mr. Z——, who was enjoying a few weeks' vacation in Chicago while she remained in Boston. On the 15th of August, 1893, Mrs. A—— attended evening service in a certain church, and during the sermon, feeling a sense of drowsiness come over her, suddenly felt transported to the fair grounds in Chicago. It was a little after 8 P.M. in Boston, and consequently about 7 o'clock in Chicago, when the electric illumination of the Exposition gardens and buildings was just beginning. The lady, dozing in the church more than one thousand miles away, saw the great buildings lighted up one by one as if by magic, the whole scene appearing as an enchanted fairyland. In the midst of the brilliant spectacle she distinctly saw her nephew walking with two other young men, to one of whom he suddenly exclaimed: "Oh! Alfred, how I wish my aunt were here to enjoy this!" . . .

Two days later Mrs. A—— received an interesting letter from

Mr. Z——, in which he detailed his experience at the Fair and included this sentence in his description of the brilliant illumination on the evening of August 15th, that being his first visit on the grounds after 6 P.M.: "I said to one of my companions, 'Oh! Alfred, how I wish my aunt were here to enjoy this!' and as I spoke I felt you were close beside me and continued walking with me for at least ten minutes." Whatever may be the solution of so surprising a phenomenon, it seems incredible that the threadbare explanation conveyed in the term "coincidence" should be proffered to account for so remarkable an occurrence.

A few days afterward the same lady received from her nephew, then about to leave Chicago, the following mental message, while she was quietly engaged in household duties: "Don't expect me till Thursday evening after 9 o'clock, as I have decided to leave on a later train than the one I expected to take when I last wrote to you." Two days later Mrs. A—— received from Mr. Z—— a postal card containing exactly those words. The message had reached her mentally in Boston while he was writing it in Chicago.—*W. J. Colville.*

* * *

THE universal teaching of modern spiritualism is that the world and the whole material universe exist for the purpose of developing spiritual beings, that death is simply a transition from material existence to the first grade of spirit life, and that our happiness and the degree of our progress will be wholly dependent upon the use we make of our faculties and opportunities here. It is urged that the present life will assume a new value and interest when men are brought up not merely in the vacillating and questionable *belief*, but in the settled, indubitable *conviction*, that our existence in this world is really but one of the stages in an endless career, and that the thoughts we think and the deeds we do here will certainly affect our condition and the very form and organic expression of our personality hereafter.—*Alfred Russell Wallace, in Chambers' Encyclopædia.*

DEPARTMENT OF

HEALING PHILOSOPHY.

[We invite contributions to this Department from workers and thinkers in every part of the world, together with information from those familiar with Eastern works containing similar teachings which would be valuable for reference. Well-written articles of moderate length will be used, together with terse sayings, phrases, and quotations adapted to arouse comprehension of those principles of wholeness and harmony on which the health of a race depends. The wisdom of the sages and philosophers of all periods and climes, as well as the most advanced expression of modern thought in these lines, will find a welcome in these pages. Co-operation of earnest friends in so brotherly a cause as this will result in a mighty influence for permanent good, physically, mentally, morally, and spiritually. Let us, therefore, in this attempt join hands, minds, and hearts, for a permanent healing of the nations by developing that degree of knowledge which shall make health their common possession.]

THE METAPHYSICS OF MEDICINE.

From the Fort Wayne *Medical Magazine* for February, 1895, we reprint the following valuable contribution. It is worthy of careful perusal by all who are willing to think:

That the mind is in some mysterious way closely connected with the nervous system is an undeniable axiom of physiological science. Is it not equally self-evident that the nerve-fibres are made the channels for conveying the mental impressions from the sensorium to all parts of the human frame? It must be clear to every physician, conversant with the practice of his profession, that every malady is more or less powerfully modified by anything that abnormally excites the nervous system. There are but few, if any, affections of the body in which some function of the intelligent power in man is not jointly and with equal earnestness employed as cause or effect. Then how can we fulfil our duties without knowledge of, and regard to, these important relations? It is

true that some unsolved difficulties may be met with in this essay, not covered up by any fancy artifices of language, yet attainable by the human understanding.

The progress of physiology, blending itself more closely with the general laws and inductions of physical science, is continually converting singular phenomena into actual certainties and explaining the conditions on which they depend. Does not the scientific solution of the mysterious relations of mind to the complex and subtle organization of matter give medicine its highest character as a science? These are points treading on the very confines of metaphysical speculation, it is true, yet they are of much practical importance. The introduction of the Baconian theory of induction gave the sober exercise of reason opportunity to study this mighty fabric philosophically. *Ancient metaphysics is to mental science of to-day just what alchemy is to modern chemistry.* Practically, "no matter what mind is and never mind what matter is," for these are not the subjects to be dealt with in this essay. It is the operations of the human understanding and their relations to the known qualities of matter that concern us just now in a psychological way. I have no desire, by any brilliant impossibilities, to unravel the hidden mysteries of the intellectual mechanism by discovering its substratum or essence.

That the science of mind and the science of medicine are indissolubly united, there can be no doubt. The action and reaction of the mind upon the body, and of the physical organization on the mental operations, are well known and daily witnessed by us. Does it concern the physician less than the metaphysician to gain knowledge of these extraordinary functions of life and the causes by which they are modified? Nothing but our familiarity with this remarkable function of human nature precludes our realization of the vast mystery involved. By directing attention to it, a wonder it is indeed.

This subject, in its medical relations, has not received the attention it merits. The true erudite physician does act upon the morbid material organization through the medium of the inner man. He perceives the almost overwhelming influence of mental excitement on the health in abnormally rousing the vital actions. He recognizes that it is unphilosophical to attempt to separate mind and matter in practice, so intimately are they associated. He

deals with both as parts of one great united system of reciprocal action and mutual contribution.

It is a fact, beyond all peradventure, that the faculties of the mind do have a power (the cause and operation of which are unseen) on the voluntary organs and other parts of the animal economy. Its nature is difficult to unravel, but it is strikingly known by its effects. It is plain that the structure of our minds enables us to comprehend the principle involved in the process, which is a natural phenomenon, explicable on purely natural grounds, without passing on the other side of human knowledge into the bottomless quagmire of abstract metaphysics. Nothing is more definitely determined by physiological experiments than that the activity of a region, organ, or part depends, to a great extent, on the supply of blood to it. It is in conformity with a general law of nature that habitual repetition of stimulated attention to particular organs of the human system affects the blood-supply to them and in time deranges their functional state.

With some people, in certain states of the body, sickness is somewhat of an art—a child of the imagination. Carrying on the inquiry, it is possible for the material substance to become diseased by forming a notion in the mind, and adhering to it, that it *is* diseased. The man who firmly believes he is ill cannot be well. On the other hand, a firm resolution to be well will bid defiance to some affections and nip them in the bud, so to speak. It will actually serve as one of the most beneficial curative agents in serious disorders of the physical organization. Researches furnish innumerable proofs of such invisible powers concentrating consciousness here, there, and elsewhere in health, yea more cogently in disease, on the economy of life.

Are not the alleged facts in homœopathy from the infinitesimal quantities of substances to be accounted for by way of mental agents? They are. Did the three small phials of that precious panacea, said to possess almost miraculous powers, in fact of marvellous alleged efficacy and well-nigh beyond price, which was furnished the inhabitants of Breda in 1625 by the Prince of Orange, cause disease and pestilence (which had baffled the physicians and threatened destruction of the people and surrender of the city) to vanish so rapidly in any other way than by mental action? It did not. This strategic combination of ideas was the means of strange-

ly restoring health to many inhabitants and saving the city. Can there be the shadow of a doubt that, at the chapel of Father Mollinger on Troy Hill, some diseases which would have recovered in the natural course of affairs were benefited, and that many cures were wrought in diseases of nutrition or of the nervous system, by the influence of the mind upon the body, by exciting the imagination and awakening powerful motives? There undoubtedly cannot. What physician doubts the beneficial influence of inspired hope and secured confidence on the malady of his patient? This alone is sometimes the sheet-anchor of treatment. To admit this is to indorse the principle.

If the close relationship between the nervous and vascular systems allows severe mental emotion to derange the physical conformation of the fœtus, why will not the same interwoven connection exert a power equally strong on the material organization of the individual? Of course it is necessary to recognize a limit to these inquiries, and not be led from the real by pursuit of the shadowy and fantastic. Why not accept the fact that it is so, and not become lost in endeavoring to grasp that which is beyond our reach? The scientific physician who, applying this principle rationally, allows it to be a resource of organized knowledge and learns that there is more than physical diagnosis and the proper administration of the agents of *materia medica* to be called into play, in the treatment of distress and disease in the shape of stern realities, is the one who is the most successful in relieving human suffering and saving human life. Every physician has met with imagined disease and disordered function in which the administration of a placebo met the anxieties and convictions of the patient; distress disappeared, and relief ensued.

Do not the annals of empiricism furnish many valuable lessons for us as honest practitioners? The efficacy of the power of mental agents is made conspicuous from the fact that many affections rapidly improve under the various systems of empiricism. There is something even about charlatanism that interests the human mind of the afflicted and allows it to gratify itself, although the therapeutic evils of such treatment greatly preponderate over what is good in it. Impostors create harmful results by greatly overestimating the virtues of remedies—by claiming everything for their medicines and perpetrating huge frauds on the people.

They work on the dupability of man, and the greater their folly the more numerous their followers. They say their medicine is infallible ; it will cure ; it has never been known to fail. It is received through the œsophagus into the stomach with this assurance—with the fullest confidence in its virtues and without any doubt glimmering in the invalid's mind. The educated physician could accomplish all they have accomplished, yea more, and strictly on scientific principles, without resorting to such nefarious methods.

A reciprocal relation exists between mental facts and bodily conditions : each is affected and influenced by the other. Whenever the quantity or quality of the blood from which the brain derives its nutrition is in any way interfered with, the mental processes are changed and modified. It is equally true that all mental states are followed by bodily activities of some sort or other. Then is it not plain that mind and body obtain an intimate interrelation—that each modifies the activities of the other? To a great extent the mind does rule the body. We can analyze its operations and powers. The body certainly supports the mind.* Their mutual dependence is so close that the efficacy of the mental powers is determined in a high degree by the hygienic state of the bodily organs, particularly the brain. These facts all belong to the science of the human mind—to its physiology,† which is worthy of study. A knowledge of it is important in the highest degree to the successful practice of medicine. Faith is a powerful agent on the bodily functions, and cannot be safely disregarded in the preservation or restoration of health. It is as much the duty of our profession to remove distress and misery occasioned by painful feelings arising entirely from imagination, as to cure really morbid states of organic structure.

Every man who has not "a sound mind in a sound body" is entitled to relief by our profession. It is no new thing to look beyond *materia medica* in order to relieve successfully the ills of the human family. The effects of mental attention on the bodily organs have long been the subject of study. There are many conditions of the body humbled in power, in which *without the*

* Properly, nourishes the brain for physical action.—ED.

† Psychology, rather.—ED.

worthy auxiliary of invigorated mental action the agents of materia medica are wielded in vain.

In melancholia the mental faculties obtain firm grasp on the corporeal system. In many cases of this affection there is a time when the mind is able to "pluck from the memory a rooted sorrow," and the "mind must minister to itself" to break the strong concatenation of thought closely riveted around it. The great and important principle of the treatment of neurasthenia consists in acting upon the body through the medium of the mind. In the treatment of the various forms of insanity, very much depends upon the physician giving careful attention to the regulation of the mind and feelings of the afflicted.

The facts are that many diseases are self-limited, and the great laws of nature will drive them from the system whether drugs are pressed against the sick man or not. The most essential part of our duties does not consist in prescribing active remedies. *The people are overdosed by us anyhow.* It is an open secret that *our families and the druggists' families take less medicine* than other people do. There is a good proof that many get well, notwithstanding the stupid administration of some drug directly opposed to the existing condition of the system. There are even times that the chemical force of the body, when in misery, is called upon to hold at bay or wrest with some active medicine which the system *could have done much better without.* I have the fullest confidence in the beneficial results which are gained from the proper administration of remedies, and only find use for well-rounded doses; yet truth is truth.*

Just as the orator pulls his audience one way and pushes it another, so the physician is placed in command by the subjective neurotic patient whom he sways at will. It is a part of human nature to receive, to believe, and to be controlled. I say that it is our business to study the influence of mind on the physiology, the pathology, and the therapeutics of the body—in short, the vital activities, and not so glaringly neglect this branch of the healing art. These remarks are not a kind of guess-work; they occasion no danger to science; they do not give medicine a bad

* Yes! and truth has sufficient power ultimately to destroy every misplaced confidence.—ED.

reputation. Is it startling to close by saying that if powder, potion, and pill were not longer our servants, great as the loss would be, the medical profession would still be left the most exalted part of duty?* SHELBY MUMAUGH, M.D.

THERE are three degrees of proficients in the school of wisdom. The first are those that come within the sight of it, but not up to it: they have learned what they ought to do, but they have not put their knowledge into practice; they are past the hazard of a relapse, but they are still in the clutches of disease—by which I mean an ill habit, that makes them over-eager upon things which are either not much to be desired, or not at all. A second sort are those that have conquered their appetite for a season, but are yet in fear of falling back. A third sort are those that are clear of many vices, but not of all. They are not covetous, but perhaps they are passionate; firm enough in some cases, but weak in others; perhaps despise death, and yet shrink at pain. There are diversities in wise men, but no inequalities; one is more affable, another more ready, a third a better speaker; but the felicity of them all is equal.—*Seneca.*

BAD and unpleasant feelings create harmful chemical products in the body, which are physically injurious. Good, pleasant, benevolent, and cheerful feelings create beneficial chemical products, which are physically healthful. These products may be detected by chemical analysis in the perspiration and secretions of the individual. More than forty of the good, and as many of the bad, have been detected. Suppose half a dozen men in a room. One feels depressed, another remorseful, another ill-tempered, another jealous, another cheerful, another benevolent. Samples of their perspiration are placed in the hands of the psycho-physicist. Under his examination they reveal all these emotional conditions distinctly and unmistakably.—*Prof. Elmer Gates.*

THEN, when thou leavest the body, and comest into the free ether, thou shalt be a God undying, everlasting; neither shall death have any more dominion over thee.—*The Golden Verses.*

* And is not the power which goes with the *most exalted part of duty* sufficient also for the requirements of the less exalted?—ED.

HOW TO BE WELL.

"As a man thinketh, so is he."* Is this true? Is a man sick because he thinks he is? The cause of sickness antedates his present thinking. There are two phases of thinking, called conscious and unconscious. The conscious thoughts are easily controlled, because they are upon the surface. The unconscious thoughts† serve you like a warrior in ambush, viz., while they are in hiding from you, you are at their mercy. These hidden thoughts are often at variance with the thoughts consciously expressed. For example, you may praise God for His goodness with your conscious thoughts, and a sly undercurrent of feeling may accuse Him of sending afflictions upon you. Now, you do not mean to do this, and very likely you do not have the least idea that you may be classed with those mentioned in Scripture, viz.: "This people honoreth Me with their lips, while their heart is far from Me." This is handling your words badly. "By the Word all things are created." You create bad conditions for yourself when in the same breath you speak a truth and an untruth. "As he thinketh, so is he." Jesus says, "By your words you shall be justified and by your words you shall be condemned." For example, again, you may say kind, complimentary words to your business acquaintance for the sake of getting him into your power or under your influence, and not at all because you really estimate him highly. If you are reminded of this by some tweak of conscience you readily excuse your inconsistency, not to say dishonesty, by saying that it is only a matter of business. But here, my friend, do you consider that you are destroying your own faith in mankind, which is the greatest misfortune that can happen to you? How? Why, as you deal with others, so do you expect them to deal with you, and, as you are underhanded in your dealings, you have reason to look for the same from others. When you get so that you cannot trust anybody, simply because you judge others by yourself, then what are you but a mass of distrust or the embodiment of your idea?

Do you know what happens to a man who is the embodiment

* "For as he thinketh in his heart so is he" (*Prov.* xxiii. 7).—ED.

† "*Unconscious* thought" is a solecism. The right term to use here is *subconscious*.—ED.

of distrust? "By his words he shall be condemned." His distrust will disintegrate his business, his friendships, his family relations, his body, for "so is he." There is no escape from this law of mind except through the grace, mercy, and truth taught by Jesus Christ. How can he achieve this? By right knowledge. How can he acquire right knowledge? By perpetually drinking from the infinite fountain within his own consciousness. Man's consciousness is boundless, and "somewhere" in its illimitable depths, or its measureless heights, God reigns supreme—the principle of unfailing life. A man becomes ill from untrue thoughts. Untrue thinking may be called sin. Sin means falsity, or perversion of truth. Very good people become ill. What have they done? Their highest ideal may be of a God who deliberately afflicts His children. We live, move, and have our being in our highest ideal. If it is such an ideal as the one just described, then according to the ideal so is the idealist. What then causes sickness, if God does not send it? Nothing else than our mistaken ideas, in which we live and move.

Jesus said: "Go in peace and sin no more, lest a worse thing come unto thee." Again he said: "Thy sins be forgiven thee . . . arise, take up thy bed, and go unto thine house." "Sins" are wrong ideas, and their consequence, which is sickness. What makes the little child sick? Does it think evil? No, but the sins of the parents shall be visited upon the children, etc. What sins? Those parents who are under the dominion of the idea that God sends affliction think it part of their allegiance to their idea to expect affliction—to look for it—to be prepared for it. They love the child so dearly that there is always a haunting fear that the trouble that they are on the lookout for will strike them through this cherished object of their affections. Fear in the undercurrent of your mind will, sooner or later, undermine every cherished object of your life, and meantime you have no peace. The "dweller on the threshold" never allows it to enter. What shall you do? Believe in the Omnipotent Good so profoundly that "no evil shall come nigh thy dwelling." Look your idea of God carefully over and see if you approve of it; I tell you, of a truth, "that idea" has dominion over you and your sphere of action. It seems hard that the little child should be involved in its parent's mistaken ideas, does it not? The little mind is like a white page, upon which

the parent's thought is easily impressed. It has as yet no protection from these heavy, anxious, foreboding thoughts, and so the very love which would have died for the child puts its sweet little body out of sight. Fear, the "dweller on the threshold," blights the bud. All this need not be if your love is full of confidence in that Infinite Love of which your love for your child is only a hint in comparison. "Believe in God as your unfailing good." Expect the good; prepare for it; "know" that it is your birthright.

When one undermines his health by long habits of wrong thinking, how can he be healed? Is there any medicine that you ever heard of that will cure the mind of foolish habits? The search for such a remedy has been going on for ages, and still the search continues. Dr. Pratt, one of the faculty of the Chicago Homœopathic College, said before a large body of students last August: "You may look to physical cause for disease and you will never find it; all disease of the body originates in mind." What shall cure the mind? It shall turn its thoughts Godward. It shall learn to see divinely instead of humanly. It shall think on God instead of Satan. It shall believe in good instead of evil. It shall think purely; it shall speak sacredly; it shall act wisely. It shall "think no evil." It shall be pure enough "to see God," or to discern the "kingdom within." This will restore the failing body, the failing friendships, the failing morals, the failing business, and utterly destroy the "dweller on the threshold." This is regeneration, redemption from sin or mistaken ideas—the new birth, the true life.—*Sarah E. Griswold, in the Age-Herald, Birmingham, Ala.*

He that lays down precepts for the governing of our lives, and the moderating of our passions, obliges human nature, not only in the present, but in all succeeding generations.—*Seneca.*

What if earth should sundered be?
What if Heaven fall?
What if mountains mix with sea?
Brave hearts each and all,
Know one thing shall still endure,—
Ruin cannot whelm,
Everlasting, holy, pure,—
This Imperial Realm.

—*The Kumamoto Rōjō.*

THE WORLD OF THOUGHT

WITH EDITORIAL COMMENT.

THE unusual length of Dr. Brodbeck's final contribution on "The Ideal of Universities" precludes its publication in this issue. It will appear in the October number.

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THE annual session of the American Institute of Phrenology begins on the third of September. The indications are that this will be the most successful convention in the history of the Institute. The publishers of the *Phrenological Journal*, 27 East Twenty-first Street, New York, will furnish particulars to those who wish to attend.

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THE ILLUSORY SENSES.

At the start, man was befooled by his senses, and it has taken him—at a cost that makes the thoughtful weep—thousands of years to escape from the false impressions of things which they conveyed. His eyes told him that the earth is flat and fixed, and covered in by a dome-like vault, across which sun, moon, and stars pass. His ears told him that what we know to be the echo of our voice was made by mocking spirits, who also howled in the wind and roared in the thunder—spirits with which his imagination, ruled by his fears, peopled everything. For in the degree that he was able to reason at all, or to compare one thing with another, he saw seeming likenesses in things most unlike, and so was led into all sorts of pitfalls of the mind. Because he moved, he looked upon every moving thing as alive like himself. Rustling leaves, waving grass, rolling stone, swirling water, drifting cloud, rising and setting bodies of the sky—all, to his thinking, were alive, and full of passions and feelings as he was; or, if not alive themselves, they were controlled by some life. Hence arose belief in spirits everywhere—at the first baleful and malignant, because in the degree that the nature of a thing is unknown or misapprehended it is dreaded.

Knowledge, like love, casts out fear; and since fear always magnifies the supposed power of that of which we are afraid, it is easy to see how stones and trees, water and stars, and a heap of other inanimate things came to have offerings and sacrifices made to them to appease their anger or win their fa-

vor. So we may say that with belief in spirits arises savage religion, and that in guesses about things—real enough to their framers—arises savage science: the religion and the science being entangled and mixed together in the primitive mind.—*Edward Clodd.*

* * *

CAPITAL PUNISHMENT A BARBARISM.

Rev. Thomas Dixon, Jr., in his prelude to a recent sermon in the New York Academy of Music, won the approval of a large audience by the following remarks:

"I do not wish that any prominent execution shall take place unless I say something about it, because I am deeply interested in the subject. The State has no right to take human life. It is the organized virtue of the community, and the organized virtue of a community has no greater rights than the highest unit of organism. Can a power that calls itself an organic virtue assume the right to take human life when an individual cannot? The exigencies of civilization are said to demand it. The State takes life for the purpose of deterring other people from taking life. It is false as to theory, false as to belief, and false as to history. Under the conditions when there were executions for 150 different crimes in England, there were more crimes of murder than ever before or since. Michigan has enacted a law punishing a murderer by life imprisonment, and, yet, are there any more murders in Michigan than in any other State? Does the magnitude of the punishment deter crime? No; it is the certainty of its infliction. The old law which demands life for life is barbarism pure and simple. The result is when a man decides to take life he will take his chances, which are seventy to one that he will escape. This is the custom in America. Do you suppose Dr. Buchanan ever expected that he'd be executed? No, he did not; not until the last moment of the fatal hour did he believe it. Not one murderer in 1,000 ever believes he'll be executed. The fear of execution never deters the man who has murder in his soul. If you make punishment swift, sure, and severe, you'll deter crime. What we desire is not barbarous punishment, but certain punishment. If the average man who commits murder knows he'll be imprisoned for life, if he knows a just jury will convict him speedily and send him to prison, he'll be less anxious to commit such crimes. The sooner civilization recognizes the barbarism of capital punishment and substitutes a swift and certain justice, such as imprisonment for life, just so soon will murder be deterred."

* * *

THOSE who imagine truth in untruth, and see untruth in truth, never arrive at truth, but follow vain desires. They who know truth in truth, and untruth in untruth, arrive at truth, and follow true desires.—*Buddha.*

THE WORLD OF APPEARANCES.

Vibrations of air communicated to the acoustic nerve give rise to the sensation known as sound. Particular velocities of the waves of ether, gathered together by the optical apparatus of the eye and impinging upon the retina, affect the optic nerve and produce colors—blue, green, violet, etc., which are sensations. Luminousness is a sensation caused by the action of waves of ether upon the retina and fibres of the optic nerve. The sensation may also be produced by a blow or by electricity, which, while it causes luminous phenomena in the eye, singularly enough, brought in contact with other parts, gives rise to quite different sensations—sounds in the ear, taste in the mouth, ticklings in the tactile nerves.

That taste and odors are not intrinsic in things with which we associate them, is very evident. The sweetness of sugar and the fragrance of the rose are sensations caused *in us* by external objects, one appreciated by the sense of taste, the other by the sense of smell. When we say that iron is hard, we mean that, if we press against it, we experience a sensation of touch, a feeling of resistance which is distinguished by the word hardness. If, as Mr. Huxley says, "the force of the muscles of the body were increased a hundredfold our marble [or other hard substance] would seem to be as soft as a pellet of bread-crumbs." Even the conceptions of vibrations among the particles of matter, as the objective factor in the production of sound and color, are but inferences from states of consciousness—subjective experiences produced in us by some unknown cause. Thus what are commonly regarded as qualities and states of matter, sound, color, odor, taste, hardness, are names for different ways in which our consciousness is affected. Were we destitute of hearing, sight, smell, taste, and touch, the supposed qualities of matter would not, so far as we can know or conceive, have any existence whatever; for by psychological analysis they are reducible to states of consciousness, in other words, are psychical.

If a distinction is made between psychical and material, one being regarded as sentient, the other as insentient, is it legitimate to assume that matter is the cause or basis of mind? If the definition of matter is changed, if it be invested with sentience and consciousness, then of course it must be regarded as psychical or spiritual in its nature. Our position is that that which underlies phenomena, that which is not seen, and is known only as revealed in consciousness, is such that, given a perceiving mind, it manifests itself objectively as matter and force and subjectively as feeling and thought. Man in his essential nature belongs to it and is a part of it, for the substance and basis of his being are in the noumenal world of which the world we see is but the appearance, the show of things, the symbolical representation of Absolute Reality.—*Philosophical Journal.*

NEVER within modern history has Christendom been able to force the acceptance of its dogmas upon a people able to maintain any hope of national existence. The nominal success of missions among a few savage tribes, or the vanishing Maori races, only proves the rule; and unless we accept the rather sinister declaration of Napoleon that missionaries may have great political usefulness, it is not easy to escape the conclusion that the whole work of the foreign mission societies has been little more than a vast expenditure of energy, time, and money to no real purpose.—*Lafcadio Hearn.*

* * *

ON THE HEIGHTS.

There is a power, all other powers above:
We crown it with the precious name of Love.
There is a height, whereon the soul may stand,
And view the gardens of its promised land!

Through fertile fields our busy thoughts will go,
Our hearts unveiled without a fear of woe;
Hate, envy, malice, by sweet love are slain,
And may not rise to trespass here again.

While gentle Charity her mantle brings
To wrap these fallen powers, she o'er them flings
The flower-decked pall that Memory's shuttle weaves,
And buries them beneath its clustering leaves.

From limpid waters, rising up confessed,
Truth meets Truth face to face, and undistressed
By hampering garbs, which but disguise and weigh
The ethereal forms that seek the happier day;

Clasped with glad hands, and in a close embrace,
As each familiar lineament they trace,
Will say: My true heart's friend, I know thee now,
Who knew thee not, a little time ago!

Yet yearned I ever to behold thy face,
Because I felt thou hadst this radiant grace.
Here in this golden light, where Love reigns King,
And all his joyous people hither bring,

Complete, their gifts, nor hide the slightest thing
From His inspection; how to each doth cling
His living truth; yet will His mercy see
No fault nor failing left in Thee or Me!

—*Dr. Lucy Creemer Peckham.*

THE EXTINCTION OF CHURCHES.

The following extracts are taken from an article, under the above heading, in a recent issue of the New York *Sun:*

At the very time that the Protestant Episcopal Church of the United States is claiming a somewhat phenomenal growth, the churchmen of New York are confronted with the appalling fact that church after church is "going under."

The Church of the Annunciation, situated in West Fourteenth Street, on one of the leading thoroughfares of the city, has been sold, and the proceeds of the sale have been devoted to educational purposes, notwithstanding the fact that the building had been solemnly consecrated to the service of God and for divine worship according to the forms and ceremonies of the Episcopal Church in 1855. The transaction admits of no defence, for if an act of consecration means anything it surely implies perpetuity of purpose.

St. Ann's Church, situated in Eighteenth Street, near Fifth Avenue, a populous part of the city, and on the confines of a poor district in which churches do not abound, has also been sold, and in consequence of the Standing Committee refusing to sanction its transfer to another site the congregation of this well-known parish will worship as "boarders" (as Dean Hodges would say) in the Church of St. John the Evangelist.

It is not very long since (early in 1861) that the friends of the late Dr. Anthon erected a memorial church in West Forty-eighth Street, for the avowed object of giving to that populous district an evangelical ministry. Some eight years after the building had been erected, upon the elevation of Dr. Jagger to the episcopate, the vestry called to the rectorship of this church one whose special gospel was the elevation of the poor, who from time to time drew forth the sympathies of his audiences with the sarcastic remark that in New York City the "kingdom of heaven seemed to be bounded by the aristocratic limits of Fifth and Madison Avenues!" And yet under this very ministry this "memorial church" was sold to the Methodists and the money invested in the purchase of a handsome edifice on one of those very "fashionable avenues" which had been the subject of ministerial ridicule for some years.

The extinction of Zion Church was equally unwarrantable. It had a handsome building erected on Murray Hill upon five lots of land on the southwest corner of Madison Avenue and Thirty-eighth Street, given by the heirs of Susan Ogden through Mr. Murray Hoffman, and specially donated on the condition of an Episcopal church being erected on the spot. The church was solemnly consecrated by Bishop Wainwright in 1864, and in order to strengthen this church the Church of the Atonement on Madison

Avenue was sold for an express office and its funds consolidated with those of Zion Church.

There was every reason in the world why this Zion Church should not have been extinguished. It was a church of long traditions, dating from 1811. Two of its rectors had been raised to the episcopate. The incumbent at the time of its extinction belonged to one of the most wealthy families in New York. The church was situated in one of the most fashionable parts of the city. It had been solemnly dedicated by the act of consecration. And yet, in the face of all these facts, it was sold to the Presbyterians and the proceeds of the sale placed at the disposal of another church (St. Timothy's).

One of the most peripatetic institutions in the whole city is Christ Church. Its first house of worship was erected in Ann Street in 1793; its second in Worth Street in 1822; its third in Eighteenth Street in 1854; its fourth in Fifth Avenue and Thirty-fifth Street; its fifth in West Seventy-first Street—rather a disgraceful record for an institution which claims to belong to a church not founded on the sands of worldly expediency, but upon the firm foundations of the rock of truth.

But this extinction of churches reaches its climax in the sale of the Church of the Holy Trinity in Forty-second Street. This parish was organized as recently as April 4, 1864. The first church was completed and solemnly consecrated in 1865. A new church was erected and heavily mortgaged in 1873. Then it was beautified by a very large expenditure of money only two years ago. It is situated in one of the most populous thoroughfares of the city and has been regarded as a singularly successful church. In its last parochial statement it reports the large number of 863 communicants and a yearly income of nearly $26,000. And now this magnificent structure has been sold to a railway corporation and the million of money realized placed in St. James's Church on Madison Avenue, a church regarded as one of the most fashionable places of worship in the city.

This trading in churches surely demands some explanation, and it seems to be high time for those interested in the growth of the Episcopal Church in New York to institute some inquiry as to the cause or causes of the present lamentable condition of things. . . .

Only a very short time ago a Baptist minister, Mr. Holloway, of the Thirty-third Street church, spoke at a public meeting as follows:

"It is almost a daily occurrence to see our churches leaving the place where God's work should be carried on for a place less effective but more fashionable. It is the same old devil, selfishness, that has come into the church and caused men to abandon the true work of religion to advance their own interests.

"We expect our missionaries in far-off lands to deny themselves everything for the work of God, but we are not willing to sacrifice anything our-

selves. We are building up the golden calf system, which is most offensive to the heart of Jesus Christ. What is the effect on the people?

"They look on the big churches as rival organizations—a sort of social club system. There is an apparent great demonstration and very little religion."

Some wealthy church organizations which have "traded in churches" successfully satisfy their consciences by erecting "mission churches" on a side street for the poor. It is impossible to conceive anything more thoroughly un-American. The millionaire worships in a stately temple on Madison Avenue, while his clerks bow the knee in a modest prayer-house in First Avenue. It surpasses the heathenism of India. For here in New York the high-caste Brahmin of wealth does not meet in the house of God with the low-caste Shudra of poverty. If a man is unfortunate in business he must be "missionized." If he is piling up dollars he can find a hearty welcome in a fashionable church. And yet we pretend to call this the religion of Jesus! As a matter of fact there are no churches to be found on Avenue A. If we travel from end to end of this avenue we shall scarcely see a place of worship, while on Madison Avenue there is a church almost on every block. . . .

As matters now stand it is very evident that there is a very lamentable departure from the primitive principles of Christianity.

* * *

WISDOM is a right understanding; a faculty of discerning good from evil, what is to be chosen and what rejected; a judgment grounded upon the value of things, and not the common opinion of them. It sets a watch over our words and deeds, and makes us invincible by either good or evil fortune. It has for its object things past and things to come, things transitory and things eternal. It examines all the circumstances of time, and the nature and operation of the mind. . . To be wise is the use of wisdom, as seeing is the use of eyes, and speaking of the tongue. He that is perfectly wise is perfectly happy; nay, the very beginning of wisdom makes life easy to us. It is not enough to know this; we must print it in our minds by daily meditation, and so bring a good will to a good habit. We must practise what we preach, for philosophy is not a subject for popular ostentation, nor does it rest in words, but in deeds. It is not an entertainment to be taken up for delight, or to give a taste to our leisure, but it should fashion the mind, govern our actions, and tell us what we are to do and what avoid. It sits at the helm and guides us through all hazards; nay, we cannot be safe without it, for every hour gives us occasion to use it. It informs us in all the duties of life: piety to our parents, faith to our friends, charity to the poor, judgment in counsel; it gives us peace by fearing nothing, and riches by coveting nothing. —*Seneca.*

BOOK REVIEWS.

HISTORY OF RELIGION. By Allan Menzies, D.D. 438 pp. Cloth, $1.50. Published by Charles Scribner's Sons, New York.

A general view of comparative religion is very difficult to obtain, as few minds possess the freedom from theological bias necessary to the comprehension of the subject in a light that is entirely unprejudiced. A second qualification, no less important, is a mental grasp of the head-lights of history with the discriminative faculty for condensation. The author of this work evidently possesses these rare qualities, and has furthermore adapted his writing to the more difficult requirements of a text-book. This task has been doubtless much facilitated by the author's experience as professor of biblical criticism in the University of St. Andrews. In thus compressing the subject into small space he has been careful to lose nothing of the life and interest of religious history, and at the same time much has been gained in rendering this difficult subject more clear and comprehensive. In the history of the great religions there is definite authority and consequently a great similarity of thought with other historians; but, in tracing the origin of religion in primitive man, a greater originality is allowable, and the first chapters are especially rich with the author's conclusions, while at the same time giving the varied opinions of different authorities. New evidence is constantly being gained at the present time which will doubtless necessitate many changes in such a work, but the writer has given a comprehensive summary of the highest development of religious understanding as existing at the present time.

THE ART OF BREATHING. By Leo Köfler. 295 pp. Cloth, $2.00. Kegan Paul, Trench, Trübner & Co., publishers, London.

There are many important subjects in this book that are not only of great interest to singers but to all who use the voice professionally—to preachers, lawyers, teachers, and indeed to all who know the value of correct speaking and the true charm of conversation. Mr. Köfler writes with mature judgment founded upon long experience, and he converts the Italian method of singing to the broader use of the speaking voice. Unity of tone production both in singing and speaking thus becomes doubly valuable, as giving the principle of uniformity in which the larger muscles are made to bear the strain of vocalization while the smaller ones give the delicate modulations of expression. The world has grown bewildered with complicated exercises that are

difficult to practise and still more difficult to remember, and is searching for principles of correct action that can be simplified to the utmost. In this respect especially Mr. Kòfler has satisfied such requirements by presenting a system that cannot fail to preserve the voice in its purity and even to restore the voice that has been injured by false methods or ignorance of its proper use. The breathing exercises that are given are a prime requisite for health and vigor, by introducing oxygen into the system and consequently increasing the buoyancy of energy that is especially needful to those who appear professionally before the public.

DICTIONARY and Encyclopædia are happily combined in one by the Syndicate Publishing Company, of Philadelphia. Such an arrangement greatly facilitates the special requirements of time and convenience in a reference library. It was originally published by Cassell & Co., of London, England. The present edition is an American revision of this elaborate work. Under the direction of Professor Charles Morris, of the Academy of Natural Sciences of Philadelphia, eminent as a lexicographer and a thorough scientific scholar, all departments have been remodelled and Americanized; for example, in electricity there is given a detailed account of the recent discoveries of Edison, Tesla, and others. The distinguished editor-in-chief, Dr. Robert Hunter, A.M., F.G.S., with his numerous and equally distinguished associates, spent seventeen laborious years in the original preparation of this work, which is the result of the ripest and best-known scholarship of England. Among the specialists who have edited and prepared the encyclopædic department may be mentioned the late Professor Thomas Huxley, the leading zoölogist and biologist of his time; Professor Richard A. Proctor, who during his life was probably the best-known astronomer of civilization; and many others who are widely acknowledged as authorities. The Encyclopædic Dictionary is published in four beautiful volumes, profusely illustrated, and is invaluable in its wealth of information upon all subjects of human interest.

WE are indebted to Mrs. Clara H. Scott, of Austin, Ill., for advance sheets of her forthcoming book, "Truth in Songs." The words are based chiefly on biblical subjects, and the music is simple and inspiring. The volume should meet with a ready sale.

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OTHER BOOKS RECEIVED.

CRIMINAL REFORM. By Mrs. Havilah Squiers. 28 pp. Paper, 15c. Purdy Publishing Co., Chicago.

SIMPLE THEOSOPHY. By M. J. Barnett, F.T.S. 55 pp. Paper, 15c. Colby & Rich, publishers, Boston.

THE FOREST-TREE PLANTERS' MANUAL. By J. O. Barrett. 126 pp. The Progressive Age Publishing Co., Minneapolis, Minn.

THE

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INITIATION:

THE SELF AND THE "SELVES."

BY FRANZ HARTMANN, M.D.

(*Part I.*)

"Do not attempt to deal with the highest and most sacred of all sciences, unless you are resolved to walk in the way of holiness; for those who are not pure in heart will not see the true light and not understand the true doctrine. Only those who feel the presence of holy truth in their souls will behold the divine mysteries. Only those who have overcome the bondage of self will know the secrets of eternity."

THESE are the words of a Master. Within the soul of man is a spark of that Divinity from whom all things take their origin, their consciousness, and their knowledge; therefore the power to become and to know all things rests within the constitution of man. By means of his bodily senses he learns to know the qualities of the external world of phenomena; by means of his inner perceptions he investigates the realm of the soul; and the understanding of his awakened spirit penetrates into the highest and deepest mysteries. No man can really know anything beyond that which enters his consciousness. The field of his consciousness is the sphere of his being; but the consciousness of his mortal personality is not that of his soul; nor is the consciousness of his (astral) soul the same as that of the spiritual spark slumbering within his heart. The

field of his lower consciousness embraces that which is low; the high that which is high; the highest embraces the highest. If we wish to attain real knowledge of that which is high, holy, and exalted, we must acquire the art of closing the door to the influences that come from the lower plane, and enter into that higher state of consciousness which is related to the spiritual realm.

The fact that there are persons ignorant of such a higher state — denying the possibility of its existence because they have never entered it themselves—does not change this law of nature. Even orthodox science, superficial as it may be, is on the way to acknowledging the existence of a double consciousness in man, each of which states is independent of the other; thus it begins to approach a truth taught thousands of years ago by the Indian and Egyptian sages, and scientifically explained by the great Shankarâchârya in his "Tattwa Bodha" (Philosophy of Self-knowledge). Moreover, every person of ordinary sensibility, be he learned or not, knows from introspection that within his personal self there is a higher state of consciousness, different from that of the outer self, which admonishes, guides, and instructs him, and is commonly called his inner and better self. Those who have looked still deeper find that even beyond that there is a still higher power, called the conscience. In the outer personal self there resides the sense of egoism, the craving for life and for the gratification of self. In the inner consciousness there is also the sense of self, and it considers the advantage or disadvantage resulting from its actions; but in that innermost power there exists no personal consideration, no sense of egoism, no idea of limitation, isolation, or separateness, no conception of "mine and thine," but the sense of justice resulting from the recognition of good and evil; in other words, the soul-knowledge of eternal law.

This innermost consciousness is in a certain sense our own Self, for it is the recognition of truth in ourselves, the highest power which we possess; but it is not a power which has different qualities in different persons; it differs according to the degree of its manifestation, but not in its essence; it is in its own

nature unlimited, infinite, the one Self of all beings, the truth, the law, and the very life. It is "God," the divine ideal, whose realization is the object of all existence—the true Self, that cannot be realized or known in any other way than by the sacrifice of that illusive personality which is not the true Self of man, but the seat of his egoism. The full recognition of truth is only possible when the delusion of self-conceit disappears.

To illustrate this by an example, let us say: The personal self craves for the gratification of a certain passion, and contemplates the pleasure resulting from it. The inner self considers the advantages and disadvantages resulting from such a gratification, and the effect it would have upon its physical, intellectual, and moral state. But in the innermost self there exists no consideration of any personal advantage; there exists the impersonal sense of right and wrong, the product of spiritual knowledge acquired by previous experiences perhaps in former lives. There, in the innermost centre, the law exists and dictates without giving any logical reasons for it, and this law is the foundation of man's existence; it is the recognition of truth, having become manifested in the consciousness of the terrestrial personality.

In one of his aspects man is a unity, and in another aspect a very complicated being. His physical, emotional, intellectual, moral, and spiritual natures are entirely different from each other, forming in the perfect man one harmonious whole. They are not the products of each other, but each has for its foundation its own particular principle. No amount of feeding, moving, and exercising a corpse will create life therein; no amount of developing muscular strength will create intelligence; no amount of intellectual cleverness will create morality; no amount of selfish morality will grow into that true spirituality which can manifest itself only in those who are unselfish. We must not mistake the manifestation of a principle in an organism for a creation of the organism. A healthy body will be a good vehicle for the manifestation of intelligence; but no degree of physical health will create the principle of intelligence, nor can any amount of lies cause the existence of a new truth.

Materiality, life, sensation, intellectuality, morality, spirituality—each of these principles constitutes for itself the basis of a certain and definite state in man, and man's aspect differs according to the manifestations of this or that principle in his constitution. The corpse differs from the living man, the animal man from the intellectual, the physical from the spiritual, the selfish from the unselfish, etc. These are distinct and definite states, belonging to different planes of existence. A man cannot be a sage and a fool at one and the same time; but at one time the sage in him may become manifest and at another the fool, and during the time of such a manifestation he is identified with the principle manifesting in and through him.

Each of the fundamental principles in the constitution of man belongs to its own plane of existence, having its own sphere of activity and its own functions of perception and memory. The physical body does not know the nature of life; the external personality does not know the "inner man;" the inner man is not God and does not know him, unless God becomes manifested in him; but the light coming from a higher principle may penetrate into the lower, and cause therein a certain transformation comparable to the sunlight penetrating through the clouds, which causes the clouds to become luminous and the darkness to disappear. Thus the physical body is penetrated and filled with life, the animal mind illumined by intellectuality, and the intellectual and moral man may be transformed into a still higher being by the light of true spirituality, in which no sense of self or egotism exists, and which is unattainable to the selfish because self-conceit and the realization of universal truth are incompatible. To enable man to establish the required conditions under which the divine man within may become fully manifest in the terrestrial personality—this is the object and aim of all occult study and spiritual training.

The awakening of immortal consciousness within the mind of mortal man is the dawn of self-knowledge, the first step of Initiation. There may be those who find it sufficient for their religious training or spiritual development to follow blindly the

rules of life taught by their teacher; but there are others who wish to understand what they are doing and the reasons therefor, and to those it will be highly useful and necessary to know the laws of spiritual evolution, so that they may obey it knowingly. To them it will be of the highest importance to know the nature of the constitution of man and the functions of his principles upon the different planes of existence; so that he may no longer be an ignorant instrument for the action of cosmic forces, but knowingly and wisely co-operate with the secret powers of nature in her great work of giving birth to a perfect man.

If we examine the selves within our own constitution, we find them to be the physical self, the soul in its higher and lower aspect, and the spirit with its two powers of understanding and enjoying the truth: while the whole is pervaded by the one life, manifesting its activity as the life of the body, the life of the soul, and spiritual life. In other words, that manifestation of individual self-consciousness in the one Life (God) which is called "the soul" assumes different envelopes, in clothing itself with matter, for the purpose of exercising the functions belonging to each plane of existence, and thus attaining perfect knowledge by the realization of Being. Upon this self-examination and self-observation is based the classification of principles in the constitution of man, taught by the great Shankarâchârya, as follows:

I. *The physical body.* (*Sthula Sharira.*) The outer garment or envelope of the soul; the "image grown out of nutriment" (*Annamaya Kosha*). It is made up of innumerable elements, organs, tissues, and cells, each of which constitutes for itself a certain individuality, although each is a constituent part of the body to which it belongs, and without that part the body would not be complete. Thus the eye is not the ear and not the body itself, but a part of the body; and the eye would not be an eye, but worthless, if separated from it. In a similar way each individual man is an organ in the great organism of the soul of the world, and he is only a man and of value to the extent in which he fulfils his function as a part of that great or-

ganism, according to the position he occupies therein. The physical body is a worthless corpse unless endowed by the life that animates the whole; it is the house in which the inner man dwells and the temple in which Divinity may manifest its presence. The physical body is of the greatest importance for the development of spiritual knowledge and power; for the germs of all powers are hidden therein. It is as necessary for man as the shell of the egg is necessary for the development of the bird within; but as the full-grown bird no longer requires the shell, so the fully-developed spiritual man may live even on this earth without a physical body and find himself all the better for being free of this impediment.

The physical body, aside from its merely physiological functions, has organs for the performance of spiritual functions, such as are entirely unknown to ordinary science, but well known to the occultist. Some of these organs have become nearly atrophied from disuse, others are considered "mean;" but as often the lowest things may be put to the highest use, so even those organs which are considered "meanest," and often misused, are perhaps the most sacred and important for the higher evolution of man.

(*To be continued.*)

CONCENTRICITY:

THE LAW OF SPIRITUAL DEVELOPMENT.

BY J. ELIZABETH HOTCHKISS, A.M., PH.D.

(*Third Article.*)

ON the first plane of experience the attention is fixed upon a material object until the essential vitality finally bursts through that first material whorl of development, thus producing a negative expression of the concentric law. It has been seen that the continuity of action is perfect, although in the limitations of a finite plane, where the tendency of the mind is to become absorbed in the passing experience, the negative bursting of its outer shell which has grown fixed and rigid is therefore absolutely necessary. This experience of development in the individual is the true metempsychosis, by which the butterfly has become the symbol of the soul. It is variously modified, however, by the doctrines of reincarnation and transmigration, in which the thought too often clings to the material form and fails unfortunately to grasp a higher conception expressed in the development of spirituality. As the material object eventually can no longer satisfy the mind, the thought in this second plane of experience then clings to the personality of the religious Master.

The garden of Eden is the state of unconscious innocence, in which begins the experience of every individual as well as that of the human race. It is the Paradise of ignorance in the subservience of nature. In this symbolical story of Eden the apple represents the object—the forbidden fruit. The whole attention is directed toward that object until our first parents become absorbed in its contemplation, and in eating of it they gain knowledge by experience. "And the Lord God said, Behold,

the man is become as one of us, to know good *and evil;* and now, lest he put forth his hand, and take also of the tree of life, and eat, and *live forever:* therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken" (Gen. iii. 22, 23). This account merely describes the course of experience as distinct from the first chapter of Genesis, wherein, by pure perception of concentricity, man shall "have dominion over . . . every living thing."

Experience brings a consciousness of self and with it a sense of fear. They hear "the voice of the Lord * God walking in the garden." For an instant there is a clear perception of concentricity—the law of God protecting the Tree of Life. Then comes the knowledge of duality, good *and evil*, which brings a necessity for choice, the responsibility of freedom, the inevitable results of desire—in that they must sustain and bear and suffer and even share their mutual affection with their offspring. The first-fruits of knowledge may then become unselfishness and self-sacrifice for another's good. As the family grows into the tribe, the tribe into the State, and the State into the Nation, the obligations of altruism are gradually increased; yet with many obligations the mind can fix its attention upon only one at a time. This process of forming concepts intelligently from the many results of sense-perception is peculiarly the mental development of man as above the lower animals. Thus the race ideal is embodied in one superior object of worship, even where many inferior gods exist; but associated with that One are the dual characteristics of Good *and Evil.* The Hebrews recognized this negative principle in their God Wrathful. As "God created man in his own image" (Gen. i. 27), all religious history shows that man has conceived of a God according to his development, and after his own heart. A cruel and warlike race has ever conceived of a cruel and avenging God, except where a passive people have accepted by suggestion the God of their conquerors.

During the seventy years' captivity the Jews learned from the Persians their conception of the equality of good and evil,

* Lord—*law.*

light and darkness, one contending against the other: which afterward gave rise to the idea of heaven as afar off, the punishment hereafter, and the avenging personal God seated upon a throne of gold and precious stones, separating the goats from the sheep, and surrounded by his ministering angels. On the other hand, there existed that appalling conception of the personal devil, more or less subsidiary to the higher power, but opposing Him. The Church in its earnestness of purpose has waged a royal battle against the Prince of Darkness. We find him treading the stately measures of the grandest epic poetry known to the human race. We find him in artistic creations with his train of followers, fallen angels like himself, and yet possessed of power to tempt and destroy humanity. The awful battle has been fought by the saints and martyrs of Christian belief, who have descended into the depths of the Inferno and waged a hand-to-hand contest with his Satanic Majesty. All this personification of a supposed principle is nothing more than the entanglement of language, which has brought appalling consequences to mankind.*

The fallen angel exists simply in the beginning of sense-experience. It is the inversion of the creative Intelligence.† But the law of concentricity is ever active even on the material plane. Psychologically, every experience in teaching wisdom tends to equalize by the law of salvation. To "get understanding" is the end in view, and with the understanding the sin is atoned for by repentance and the dead past may bury its dead. This principle of salvation has found a personal embodiment in every form of religion.

The Saviours of every race are personally sacred. They represent to a greater or less degree the embodiment of all goodness as entirely superior to evil, and express the higher spiritual activity in their exalted manner of life. They are elevating examples of righteousness and purity. The principle of good is personified in those who are of God; consequently they are divine. They speak the message of God; consequently they are inspired. The creative principle, however, knows no

* Good—*God*; D—*evil*. † See *Table of Development*, in Article I.

favoritism. In all men exists the spiritual saviour, never excluding a single creature. The religious sects that arrogate to themselves the sole possession of Sovereign favor lose sight of the principle of salvation. They exclude man from all possibility of at-one-ment. The divinity of the Saviours of the world need not be unquestioned; but—lose not the vitality of their mission, for they teach also the ***divine nature of man.*** They are striving to bridge that awful chasm by which the intellect has separated man from his Creator.

Kantian philosophy interpreted the Eastern thought by regarding *time*, *space*, and *causality* as innate forms of the intellect. We may read the whole story of religious doctrine in the consequent limitations and relations of experience. The positive expression of creative energy is soon concealed under the fixed and rigid forms of dogma. Intolerance and restriction arise from personal opinion, and must always give way in the destruction of the form, for the renewed vitality of expression. The dark thread of necessity is woven into this fabric for the purpose of overcoming its rigidity, but carries with it all the sad history of bloodshed, contention, and martyrdom. The objects of worship are well guarded in the temples and religious retreats, but the iconoclasts burst through the sacred portals, usurping a divine fury in order to annihilate them. Creative energy when uncentred is always destructive. Yet the Reality of the religious idea is never destroyed; it is only the idol that gives way, and too soon it descends into new forms which are again destroyed. Change is the character of the phenomenal world, in order to keep the mind free for its special acts of creation. Change is also the fundamental quality of attention. This change involves an element of growth and never retrogrades, however much it may seem to do so.

The law of concentricity found its perfect embodiment in Jesus Christ, for he knew no evil; neither did he contend with the powers of darkness. His perfect character was harmoniously concentric, yielding at every point. His positive goodness invariably returned good for evil, and his teachings in their sublime simplicity have spread a radiance over the past

two thousand years in which he has been so little understood. The church militant, even when striving to emulate his character, has often failed in the gentleness of the Christ spirit—not able to rise to that height of indifference to evil with those calm words: "Get thee behind me, Satan," nor even to act upon the highest principles of the Christian philosophy: "Hold fast that which is good" (I. Thess. v. 21), "Resist not evil" (Matt. v. 39), and "Be not overcome of evil, but overcome evil with good" (Rom. xii. 21).

The intellect is the judge receiving all the testimony of the phenomenal world; and evil, belonging only to the phenomenal world, *exists solely in the forms of the intellect.* It is through partial testimony that the intellect is deceived. A knowledge of psychology will alone explain the fact that to resist evil is to recognize its existence, thus calling into activity the multiple forms of the intellect which can only inspire fear, contention, and impending doom. It naturally follows that theological doctrines become dark and awful in the wrath of an angry God, a threatening future, an eternal torment, the punishment of hell-fire, and everlasting damnation.

In the experience of the individual, the actual torment comes through the self-judgment of conscience contending with desire. Having passed the point of equilibrium, desire becomes a habit and degenerates * into mere passion. Self is then the idol that must eventually be set aside by the activity of development. In this struggle with self the lesson must be learned to discriminate between love and desire. Love can exist apart from its object, for love is subjective and spiritual; consequently one, and never divided. Desire degenerates into passion and descends to the selfish gratification of sense. The conquest of the lower nature is the realization of a whole theology; it is simply the turning of the energy for good or ill, well expressed by Omar Khayyám: "I myself am heaven *and hell*," and in the positive philosophy of Christ: "The kingdom of God is within you" (Luke xvii. 21). The act of creation demands

* From the Latin *de*, moving from, separation; and *genus, generis* — birth, race.

the conservation of energy in avoiding the painful fruits of selfish indulgence.

The psychological bearing of this subject will at once be realized when we consider that the entire waking consciousness is governed by the law of suggestion. Such promptings come from without, whether personal or material, and consciously or unconsciously they serve to influence. They also come from within. Memory, experience, habit—all act and react upon the intellect; the association of ideas and the various auto-suggestions all conspire together to control the balance of that delicate organ; and thus is determined the direction of every act and judgment, while the character is formed by this endless play and counterplay upon the intellect of man. Every act of the mind, whether good *or evil*, gives an impetus by its exercise for the greater ease of repeating that act; therefore the conscious power of forming correct judgments, together with habit and influence, thus become important factors in the development of character.

Considered objectively, this influence is more easily gained through the emotions than by reason. Hence its dangerous elements, for such a power may be strongly developed in the ignorant or malicious and becomes a magnetic charm to those who are receptive, casting a spell that is most potent. It may blind the reason, distort the truth, blunt the conscience, and obliterate the real claims of the spirit. In fact, it so intoxicates the thought as to make it an easy prey for every adverse suggestion. Still more strange, it is often more potent in those who are ignorant of the nature of their power, and this compulsion can be exercised alike for good *or evil* over the most sensitive and conscientious beings, the most trusting and confiding natures, or even the strongest of noble and upright characters, when so persuaded—for the intellect, in reflecting the world of phenomena, is fallible, being itself in the process of development.

Many logical arguments are based upon false premises, while many others are accepted without question. Frequently these malignant characters take the cloak of religion, and even under the guise of the Christian we may find the devil masque-

rading as a saint. The charm of the serpent is a scientific expression for the most powerful law of nature—animal magnetism. It is one phase of the attraction of gravity. To contend against it is to increase its power in a house divided against itself. It can only be overcome by the substitution of a higher positive good. Hence the "promptings of evil spirits," the "temptations," the casting out devils and all other malign influences whose dangerous character and power are recognized in the Bible, and whose victims are regarded with such merciful consideration by Jesus Christ.

It will be easily perceived that those who have been thrown into a passive and receptive state by means of religious observances are often the most easy victims of this fascinating but adverse control, whether it be gained by a personal or material suggestion. Spiritualists recognize a parallel fact in saying that, in becoming passive for the reception of spirits, you render yourself as liable to be taken possession of by evil as by good spirits. Although limited to the plane of the intellect, yet it is *seemingly* real, and each plane must be considered according to its enlightenment. Hence the necessity for maintaining the infallible character of the Church, and the Roman Catholics give substance to their ideal by insisting upon the infallibility of the Pope.

Furthermore, an over-indulgence of the passive state under the best of influences will defeat its own object and weaken the power of resistance to the suggestions of evil: so that even in the Church, by a willing acceptance of every objective persuasion without a corresponding subjective conviction, there often results a rounding of the keen edges of character with an evident contradiction between profession and practice. It is a form of conversion never to be desired. The teachings of repentance and forgiveness and peace on earth are thus overbalanced, and with the effort to force them upon non-believers they are likely to serve as instruments of torture, tyranny, injustice, and oppression. The entire history of the Church frequently contradicts itself by the reaction of the very laws that it was endeavoring to uphold. But the truth is round, and

while it demands the passive state for a time it also calls for the utmost activity. The latter is indeed the expression of the former. In order to maintain a healthful balance of development, it is as necessary to be active as to relax, to demonstrate the battle of truth as grand as passively to listen to its teachings, to embody the principles of wisdom as noble as to submit to martyrdom. Hence the vigor of the Church when free from oppression.

The methods of revelation have been so abused by conjurers and fortune-tellers that ignorant people have been easily imposed upon, and much loss of money and delusion of intellect have ensued. So it is that the world, in trying to keep the middle channel between science and mysticism, is constantly in danger from Scylla when trying to avoid Charybdis. The Legislature of Illinois at one time introduced an anti-fortune-telling bill, prohibiting fortune-telling of all kinds, whether by astrology, trance-mediumship, psychometry, clairvoyance, divination, magic, or even palmistry. The money-changers in the temple were still exerting themselves by the desecration of sacred truths, and in this case so much money was demanded and willingly paid by the curious that the law was compelled to come to the rescue and protection of unsophisticated humanity. The Legislature considered the possibilities of fraud practised in this manner upon peculiarly susceptible persons to be so great as to rob them, and through them others were made to suffer. It interfered with business plans and family relations and created a feeling of restlessness and discontent. All these evils are found in the trail of dishonest fortune-tellers; yet, on the other hand, the true gift of insight has certainly stood the test of time.

Superstition is justly decried by the Church as tending toward evil consequences and dangerous results. There is the danger in the imposition of fraud which was recognized by the Legislature of Illinois; but when we come to consider the question subjectively as in the superstitious mind, whether among the ignorant or the wise, there can be discovered largely a blind, unguided seeking in the individual after that which is

greater than himself, a desire for the manifestation of control, for a spiritual guidance over his personal will. It is a modification of his subjective belief in the higher powers, a submission to the divine authority, a longing to approach the mysteries of nature, which is perfectly in line with the doctrines of the Church and especially its principle of faith, though somewhat unfortunately expressed.

This upward tendency toward the unknown is certainly in exact harmony with nature. So far as its primary instincts are concerned it is good. It shows a desire to worship something higher than itself. To thwart it is to cause a distortion of its character; to impose upon it is to lead it into danger. The only way to solve the question is to help it to get understanding, to recognize the fact that this active power is a sensitive respect for nature's laws. This desire to know the future is an anxiety to act in harmony with the future, to shape the present so that it may not thwart or injure the perfect plan of destiny.

Here, then, are the two forces of development constantly at work. The liberal growth is ever knocking at the door of conservatism and the seeming opposition to its admission is only a necessary protection of its sacred truths and a wholesome restraint upon the curious applicant as well. But there is a spiritual Way to gain all Truth. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Matt. vii. 7). We have seen that material objects accompanied by the requisite suggestion may bring about any emotional state desired; therefore material objects of religion, enforced by the holy suggestions of their association and the personality of the spiritual guide, may not only bring about the correct emotional condition, but, being in a working state and acting upon a willingly receptive mind, the effect will be more real and therefore more reasonable and lasting. It is by no means a sign of weakness to yield to such control; in fact discipline of the will even as severe as that which maintains the authority of the army, whether objective or self-imposed, is the main requisite to a perfect life. Compulsion, however, is

the abuse of control, and all such effort is discordant, therefore exhausting and destructive to the nervous system.

Although the hypnotist knows full well that the intelligence of his subject can be completely deluded, yet he is careful never to antagonize an auto-suggestion, as it may result in a complete loss of control. There are many scientific minds that would accordingly resent the implied cruelty and revenge of a God who could "visit the sins of the fathers upon the children of the third and fourth generation of them that hate Him," and yet, make this statement scientifically as the law of cause and effect, and they will quickly recognize and accept the consistency of consequences in disobedience to the natural law. It is important, therefore, that the clergyman should be as skilful as the hypnotist in his manner of convincing—by weighing the intelligence of his hearers, lest some auto-suggestion in the form of secular learning may not only render his pleading useless but turn the scientist into an atheist or agnostic. To abuse this power of influence, whether by false motives or by insistence, is invariably to lose it.

The denial of the will and yielding the attention are the means of establishing control, and are therefore elements of faith, as they are of hypnotism. These are the psychological factors of concentration. When a person is possessed of this ability we say he is "open to conviction." It may be regarded as a principle under the name of relaxation, and is equally valuable to science and theology. Opposition and intolerance are always death to conviction. One must give suspended judgment to the idea before it can formulate in the mind. If this law of relaxation were properly understood we should find a better means of comprehending the Bible doctrines.

To explain this statement further let me refer to the principles of hypnotism. It is generally supposed that the best subjects are those who are weak-minded, nervous, hysterical, or ignorant. With a weak will the operator meets with very little opposition, and this little is easily overcome; but it must be recognized that the most satisfactory results are obtained from the one who, possessing great intelligence and a strong individ-

uality, is able voluntarily to relinquish his will—to yield, to relax, to set aside the mask of self. Such a convert is the most satisfactory to the Church, in being, according to his faith, correspondingly energetic and forceful. He is always more enduring in his belief, which is founded upon a rock; and if he approach from a condition of doubt, his testimony, like that of Thomas, is the most valuable as proof.

It is this remarkable power of relaxation that renders the Christian invulnerable, for to him even the loss of life is a spiritual conquest over matter, and his soul is consequently set free from the material friction that retards its growth. This elastic attitude gives him a healthful balance of receptivity toward all sorrow and misfortune, which are merely accepted as the means by which he gains understanding. There are two kinds of faith, therefore: the simple, confiding faith of the one who comes as a little child, without questioning or trying to understand, and the masterful faith of the conscious intellect which purposely yields the human will that it may the better perceive the way for spiritual development. To judge either one by the other would be an injury to both.

We must take into account the fact that certain natures are essentially emotional. They are reached through their sentiment and by the channel of the heart. Others are essentially intellectual, and can never believe until it has been proved to the mind. Faith in the first may seem to be a giving up of the will to unknown powers, and therefore a weakening of the character unless properly guided and controlled. At the same time this kind of unquestioning faith, like all innocence and love, is in a great measure its own protection. It possesses a beauty and simplicity peculiarly characteristic and a certain power in its very ingenuousness. Faith in the reasoning class is so far removed from the first as to seem worldly and even selfish in its character. It is allied somewhat with the controlling powers of nature, and likewise must often seem cruel in its kindness. Its act of worship is solely in its own creations. It seeks to prevent rather than to reform. It is more a student of cause and effect than a disciple of repentance, and is essentially

more scientific than religious. Its conscious power is the result of growth—the maturity of religion as the other is its childhood; therefore its spirituality of idea becomes largely independent of the material forms used for the purpose of suggestion, unless they possess the highest artistic character. We find, therefore, in these two characteristics of faith, both the conception and expression of religious art, which has led the art of the world, as its highly imaginative character has inspired the faith of mankind.

The world is consciously advancing toward the higher spiritual plane. Luther would never in these days have thrown an inkstand at the devil. The horrors of hell-fire are no longer used to shock the sensitive nerves and terrify the soul into submission. The religious converts of to-day resent the doctrines of "eternal punishment" and "everlasting damnation," nor is it credible that "hell is lined with infants a span long." These are a material, not a spiritual, conception. It has been found that religious influence of this emotional character is no longer adequate, with the increase of general knowledge which proves an auto-suggestion to its acceptance. Its effect, moreover, is soon lost when the enthusiasm has passed away, and the reaction is a sad commentary upon this extreme method of control. Through all generations, the interpretations of creeds and dogmas, the personal embodiment of salvation, and even the conception of God, have grown more enlightened with the growth of man; but the psychological nature of faith, the important factor of religion, has continued unchanging through all time. Hence the danger and absurdity of overthrowing institutions which are the material expression of man's spiritual development according to his age and generation. However grave its mistakes, yet without the Church the world would have fallen into chaos, malignity, and death. It has a noble work: that of uplifting the consciousness toward a higher spiritual conception.

The general history of the Church shows, too, a gradual departure from the material aids to spiritual development. The climax came with the Puritans, who departed from the English Church and established their simple faith on Ameri-

can soil; but as every country grows in material prosperity, it is apt to depart in a measure from its Puritan character, although it leaves great monuments of art and architecture to represent the inner meaning of its spiritual conception.

We have seen that hypnotic influence depends either upon the magnetic personality of the operator or upon the use of material means that will command the attention. The first is the vital and the latter the mechanical means of exerting control. Religious growth is therefore quite on the same plane with the developments of science, for the mechanical method is supposed to be the more practical and is better understood at present, although the magnetic factor of mesmerism is conceded to bring about more desirable results, which is true also of the radiance of a spiritual character, exerting a subtle influence that is always perceptible. The spiritual power of individual influence is rare. It involves the constant discipline of concentration, in order to give expression to the divine energy. It was said indeed of Alger that he had acquired "the voice of an angel," but this power was supreme in Jesus Christ, who healed the sick by the laying on of hands and "never man spake like this man."

The so-called materialism of the Church has been only a means to an end, as indeed is all material existence. When the habit of spirituality is increased through the practice of subjective concentration, the means will become no longer necessary and the Church in its more vital character will eventually dispense with those rites and symbols and suggestions of personality—seemingly so indispensable to its early history as an object-lesson and a means of spiritual awakening: unless indeed they are retained simply from the exalted pleasure derived from their artistic beauty and character and their sacred association with the life and works of the Saviour. In their separate duality of form they prove the heights and depths of the creative mind, in its marvellous reflections upon the intellect.

The crucifixion of the Christ is a tragedy that is being perpetually enacted. The principle of Divinity is crucified on the

altar of sense by the blind fury of desire; but, furthermore, the personal Christ is crucified for the uplifting of the spiritual Saviour. Upon the personal plane of development the will appears to be centred in self, vibrating, according to the influence of suggestion, between the dual conceptions of the intellect, good *and evil.* It is not in the intellect that we shall find either the source or the purpose of being, so long as we view it from the plane of experience; therefore, "Judge not, that ye be not judged" (Matt. vii. 1). But when the personal is lost to the world and the loss of the form reveals the ideal, then alone do we find the *Comforter.* (John xvi. 7.) Then is the true descent of the Holy Ghost—the law of salvation—the spirit of Divinity. The last enemy to be overcome is death, the giving up of the material world, the complete denial of self. In the words of Jesus, "I have overcome the world" (John xvi. 33), are realized the awakening into the higher life of the soul and the final resurrection of the spirit.

MÂYÂ AND "BEING."

BY PROFESSOR C. H. A. BJERREGAARD.

VEDANTA can mean three things: (1) The end or conclusion of the Vedas, (2) the dogmas of the Vedas, or (3) the ultimate purpose of the Vedas. Commonly understood by that term are the concluding essays, of a theological-philosophical—or, better, theosophical—nature, attached to the Brahmanas of the Vedas, and later called Upanishads. Upanishad means "secret sitting," or "esoteric teaching." The two schools represented by Sankara and Râmânuga have grown out of their respective commentaries upon the Upanishads. The difference between the two, as pointed out in my last paper, is furthermore to be seen when we study the Upanishads on the subject of Brahm in relation to Mâyâ.

Brahm, or Being, is purely characterless and indeterminate; is to be regarded as both the principle and not as the principle from which things emanate; is "like the one light shining in many houses, as if itself many, and yet one and undivided." Mâyâ is Illusion, an unreal image presented to the senses, or a misleading appearance. It is a false show, or unsubstantial existence; for instance, the snake which a belated wayfarer sees in a piece of rope. It is the airy fabric of a day-dream, the color of the sky, a mirage, etc. Mâyâ is "neither entity nor nonentity, nor both in one, inexplicable by entity and by nonentity, fictitious, and without beginning." Mâyâ is that particular illusion that veils from everybody—until he finds the true path—his true nature, which is the one and only Being. Mâyâ veils the true nature as a cloud overspreads the sun, thus giving rise to the world of semblances, as the cloud creates different colors and "moods" in the landscape. From the mere tuft of grass to the highest Deity, each form of life

has a bodily counterfeit presented to it instead of its own proper nature.

The relationship of Brahm and Mâyâ is this: The two have coexisted from everlasting, and their union and association are eternal. But Brahm is not any the less for it, and remains the only Being. It is through this union from before all time that Being presents itself in the endless and diverse deities, worlds, and existences. Svetasvatara Upanishad: "The One, possessed of Mâyâ, united with Mâyâ, creates the Whole." In the words of Sankara:

"The image of the sun upon a piece of water expands with the expansion, and contracts with the contraction, of the ripples on the surface; moves with the motion, and is severed by the breaking, of the ripples. The reflection of the sun thus follows the various conditions of the surface—but not so the real sun in the heavens. It is in a similar manner that Being [Brahm, the real Self] is reflected upon its own counterfeits, or images—the bodies of sentient creatures; and, thus fictitiously limited, shares their growth, diminution, and other sensible modes of being. Apart from its various counterfeits, or images, Being is changeless and unvaried."

Mâyâ, or absence of true knowledge, is thus the cause of creation. This is Sankara's explanation. Râmânuga substitutes Iswara, the Creator, for Mâyâ, and comes to the same result. In Aitareya Upanishad, and the commentary upon it, we read:

"First, there is the one and only Self, Being, apart from all duality, in which have ceased to appear the various counterfeit presentments or fictitious bodies and environments, of the world of semblances; passionless; pure; inert; peaceful; to be known by the negation of every epithet; not to be reached by any word or thought.

"Secondly, this same Self, Being, emanates in the form of the omniscient World-creator, whose counterfeit presentment or fictitious body is cognition in its utmost purity; who sets in motion the general and undifferenced germ of the worlds, the cosmical illusion; and is styled the internal ruler, as actuating all things from within.

"Thirdly, this same Self, Being, emanates in the form of Hiranyagarbha, or the spirit that illusively identifies itself with the mental movements that are the germ of the passing spheres.

"Fourthly, this same Self, Being, emanates in the form of spirit in its earliest embodiment within the outer shell of things, as Viraj, or Prajapati.

"And, finally, this same Self, Being, comes to be designated under the names of Agni and the other gods, in its counterfeit presentments in the form of visible fire, and so forth. It is thus that Being assumes this and that name and form, by taking to itself a variety of fictitious bodily presentments, from a tuft of grass up to Brahma,* the highest of the deities."

The World-creator, the first emanation or manifested desire of Being, is called Iswara, Mâyâ, Mâyin, Mâyâvin, etc., and is himself an illusion, the totality thereof. In Western philosophy and in Gnosticism he is known as Archimagus, Demiurgos, Creator of the World, the Lord. The emanatory process described above we find again in the Emanations of the Cabbala, and practically in what modern science calls secondary forces, and to which some evolutionists ascribe the evolutionary power. Ecclesiastes, or the Preacher, forms a continuous soliloquy of a wise man on the vanity or unstableness of all human affairs. It is a sort of Hebrew Vedanta. Koheleth, however, recommends as true worldly wisdom the enjoyment of the good things and pleasures of life, while the Hindu Vedant is stoical. Thus human philosophy repeats and proves itself. Samuel Johnson† made this interesting note on Mâyâ:

"In its root, *ma*, it meant at first *manifestation*, or *creation*, marking these as *real;* then this reality considered in its *mystery*, the riddle which finite existence is to the sense of the infinite in man; and so, generally, the mystery of all subtle untraceable powers;—and from this meaning of the word come *magic* and *mage;* and last, in this completed mystic devotion, it meant the *illusion* that besets all finite things. Such is the power of the spirit to take up the visible universe into its dream, to turn its concrete substance into shadow, its positive *real* into unreal, and dissolve the solid earth in the fervent heat of faith."

The second emanation is Hiranyagarbha, or Prana, or Sutratman, viz., the Golden Germ, or the Breath of Life, or the Thread-Spirit. This is the sum of the dreaming consciousness of the world, the totality of migrating souls in the state of dreaming sleep,‡ a condition in which the senses are at rest;

* The reader will know that *Brahm* (neuter) means Being, while *Brahma*, or *Brahman* (masculine), is a god.

† "Oriental Religions: India," p. 349.

‡ The Upanishads recognize four states of soul: (1) the waking state; (2) the

but the common sensory proceeds to work, and the images painted upon it simulate the outward objects of the waking experiences. Illusion, desires, and Karma (the retributive fatality) set the common sensory in motion.

The third emanation is Viraj, or Vaisvanara, or Prajapati, or Purusha. His body is the whole mundane egg, or outer shell, of the visible world and perishing bodies of migrating souls. He is the totality of waking consciousness, gross, visible, practical, and earthly. Out of Viraj, or Purusha, the Rishis created or formed this our present world, which is subject to metempsychosis and reincarnation. And finally emanated the possibility of the Protean character of Being, according to which it may now be designated by the name of one god and then by that of another.

Thus the Vedanta accounts for Being, and the emanation of the spheres of the gods, the world, soul, and man.

There is one more point in the Vedanta metaphysics which in this connection is of great interest. This is a teaching of far-reaching import: "The name of that great Being—which is eternal and absolute; which, like the ether, permeates everything; which is unchangeable and imperishable; which is the everlasting Light, and in which there is neither Good, Evil, Effects, Past, Present, nor Future—is Salvation." This quotation gives exactly the same characteristics to Salvation to which we are accustomed when Being is defined. Being and Salvation are identified: *brahma eva hi mukti-avasthâ.* Salvation is not something which is to come to us; salvation *is*, and is *now*. Salvation is union with Being and full realization of that union. Sankara is very explicit on this subject, exhausting all arguments to prove that salvation does not come by works or through moral improvement, but by *knowing*. His teaching is much like Bacon's:* "The mind is the man. A man is whatever he knoweth. The truth of being and the truth of knowing are one. Is it not knowledge that doth alone

dreaming state; (3) the state of dreamless sleep; (4) the state of the soul in union with Being.

* Essay in Praise of Knowledge.

clear the mind of all perturbations?" This is the same that Spinoza asserted when he said that knowledge of God is one with loving Him, and what St. John meant when he wrote that the truth should make us free.

To *know* the truth is to *become* the truth, and the process of knowing is the process of salvation, says Vedanta. Not to know and to *be* saved is to be clouded by Mâyâ, to be without true knowledge of Being. Knowing and being are not two, but one. Taittariya Upanishad: "Whoso worships God under the thought, 'He is the foundation,' becomes founded; under the thought, 'He is great,' becomes great; under the thought, 'He is mind,' becomes mind and is wise." Mundaka Upanishad: "Whoever thus knows the supreme Brahm becomes even Brahm." Svetasvatara Upanishad: "As oil in sesame seed is found by pressure, as water by digging the earth, as fire in the two pieces of wood by rubbing them together, so is that absolute Soul found by one within his own soul, through truth and discipline alone."

The principle of truth has the moral power to reform any man and to dispel any cloud of ignorance and illusion. "He who meditates on God attains God," and "No purifier in the world like knowledge," reiterates the Gîta.

Historically considered, the Vedanta—in spite of its being only the "summary of the Vedas"—must be looked upon as the simplest and earliest systematic metaphysics. In the Vedanta, the "half-conscious child of nature" has laid his hand upon her central truth: "Greater than the many is the One." What India did on palm-leaves, early Ireland, Scandinavia, Germany, and Arabia did on megalithic structures. The wonderful circles of Stonehenge teach metaphysics as well as the modern Kant. They all emphasize an all-embracing unity, Being. With these early teachers begin our history of Being. To their intense simplicity we must revert when our vision is clouded by Mâyâ, and to them we must come for correction when our thoughts become unclear and confused.

THE MORAL INFLUENCE OF MUSIC:

AN ANALYSIS.

BY CARL LE VINSEN.

(*Part II.*)

WE shall now determine the bearing of the foregoing facts upon music and its moral influence. The fact already stated (that sensations impelled through the different senses can be translated into one another) helps us to understand how music is able to reproduce, in a *direct* way, emotions created by other means in an *indirect* way. The human body may be defined as an aggregate of an enormous number of atoms, kept in unstable equilibrium by continual motion, and vibrating in unison with impulses received both from the outside and the inside world—the mind. Impulses received from the outside world (sensations) may affect the mind in such a manner that it causes parts of the body to vibrate in certain definite ways, thus generating certain definite emotions or states of mind.* But a particular emotion or state of mind, which can be produced *indirectly* in several other ways, can be produced *directly* by music when the sound-vibrations affect the nerves in the same manner as those vibrations that were caused by the mind during that particular emotion or state of mind.

The reading of a poem may produce a certain emotion, say that of joy; but if we analyze it we find that this emotion is effected in an indirect way. Each word must first pass through the optic nerves; then (combined) it must be perceived

* This explanation may, perhaps, at first glance seem illogical; but the reader must remember that sensations and emotions are only made possible on the material plane when the body is co-operating with the mind; and it is an acknowledged fact that not a thought can emerge without concomitant molecular disturbance in the gray substance of the brain.

in phrases; finally, the intellect must absorb the meaning of these phrases, the sum of which produces the sense of joy. It may be argued that emotions generated by music are not more direct than emotions produced by reading, as the former are obliged to pass through the ear in much the same order as the latter pass through the eye. But the case is not analogous; for the last are caused by a kind of reflex-action generated by the activity of the mind itself, while the first are produced directly without previously passing through the intellect while the mind continues passive. We can get a clearer idea of this by reversing the process. If we read without trying to realize the meaning of the words and sentences (which nevertheless are passing through the optic nerves), we shall experience no emotion whatever. On the contrary, if we listen to music and try to realize analytically the construction of harmonies, the symmetry of musical phrases, or attempt to find out whether the composer had a certain definite thought in his mind at the time of writing, etc., we may be positive that we shall experience little or no emotion. Consequently, the greater the activity of the intellect the keener will be the enjoyment of reading, lectures, acting, and all similar recreations; and the more complete the passivity and receptivity of the mind the more intense will be the enjoyment of music.

It is evident that emotions generated by music (other things being equal) are more vivid than emotions produced by other causes; for, the intellect being passive, there is nothing to distract the mind and thus weaken the intensity. But a still weightier reason is that they are produced *directly* from the outside, while the others are produced *indirectly* from the outside, the intellect being their more direct cause. Between these exterior and interior impulses, or, as Herbert Spencer calls them, "vivid and faint impressions," there exists the same difference as between an actual occurrence and the idea of this occurrence, or as between objective reality and thought. Due, probably, to this vigor and vividness of music, many people ascribe to it qualities entirely outside its domain. The most popular of such errors is that so-called descriptive music can

convey to the mind, in a definite way, as if written in so many words, the exact image of the thing it is supposed to represent. No sane composer would claim this for any of his works. All he aims at is to excite emotions analogous to those produced by the realities he *attempts* to illustrate. I am well aware that a good many noises, such as the rumbling of thunder, voices of animals, etc., can be imitated quite satisfactorily; but, noticing how they are produced, we find that they are simply tricks, and have nothing whatever to do with music. Thunder is generally imitated by pounding the big drum, or by making discord among the low tones of an organ; and animal voices are mostly represented by some apparatus made especially for that purpose. Most of these noises have no musical pitch, and, except by rhythm, cannot blend with music. The voices of only certain ones among the song-birds can be imitated by regular musical instruments, and the obvious reason for this is that they come under the same category; so that in this case it is nothing else than one musical instrument imitating another.

This, then, proves that there is a great distinction between the language of the intellect and that of the emotions; but, though the former is more definite and exact, it is also more limited and material than the latter: for music can express emotions so spiritual that they are far beyond the reach of both language and thought. In other words, music belongs to the spiritual world; for it is the only thing in this material existence which can express, as objective reality, pure spiritual Truth. There are moments when the soul communicates with the Higher Self, the one and only pure Spirit, when the harmony of its being throbs in unison with the Universal Harmony of which it forms an infinitesimal part; and it is such sublime harmony which transcendental geniuses like Beethoven and Wagner have faithfully represented in many of their compositions. None can deny that experiences of this order are purely spiritual, for they bear absolutely no resemblance to anything in the material world; but, this admitted, we are forced to admit the same concerning the art which can reproduce them.

Music, then, has no analogy on the material plane of existence; and it is the only art which is absolutely original and creative. Painters, sculptors, and writers may be said, in a general way, to create; but, analyzing the matter, we find that they take all their material from the visible universe. A painter may draw an ideal landscape and fill it with all sorts of fantastic animals; but if we examine one of these monstrosities we shall find that, though we have never before seen such a creature, yet the several parts of its construction are very familiar to us. The artist has created nothing; he has simply composed this nightmare by combining the head of an alligator, the body of a serpent, the wings of a bat, and the talons of an eagle. Let us try to imagine a color entirely different from any we have seen, and we shall then fully realize the utter impossibility of creating anything absolutely original in these lines of art.

Turning now to the writer, we find him in the same predicament. He works with words, but words are only symbols for real or imaginary objects, and they fail to make any mental picture the moment they are used to express anything purely spiritual. If they *do* convey an impression it is because they are misconceived, and every one will then have a different understanding, according to the varied imagination. The words "essence of God," or "disembodied spirits," cannot produce any adequate ideas, as the mind can find no objects corresponding to them from which it can form its images. But the words "God" and "spirit" may convey plenty of meaning if we represent in our minds, not the essence of these conceptions (which is an impossibility), but some of their attributes, which appear very plainly in the material world and can easily be perceived through the senses. It is now sufficiently demonstrated that the author is as dependent upon the objective world for his material expression as the painter; and though language can powerfully help to arouse spirituality and sublime aspirations, it can never, like music, produce them directly or present them adequately. The great difference is, the writer *describes* his emotions, while the composer *gives the emotions themselves.* He puts down the tones and harmonies exactly

as they ring in his mind when he creates them; so that when his composition is performed they become objective realities. The other arts are all (in a certain sense) imitative, since they have their basis in the visible world whence they are absorbed and assimilated by the mind; but we shall look in vain for the origin of music anywhere else but in the very depth of our own being. It has no counterpart in nature, and resembles absolutely nothing in the material world. It proceeds directly from the soul and goes directly to the soul—it is, in fact, creation.

It has been argued that music originated by imitating the birds. This will only carry us a step farther. Where did the birds get it? The truth is that these charming little creatures receive it from the same source as ourselves—from their own being; and between their primitive productions of a few monotonous intervals and a symphony by Beethoven is only a difference of degree, not of kind, probably in proportion to the difference between their minds and his.

Having now realized the intensity and directness of music, it is evident that the influence it is capable of exerting must be great. This will be even more obvious when we remember how identical emotions can be produced through different senses, and how everything by continual repetition will at last become absorbed into the organism. The tenacity with which a melody will sometimes haunt us shows the strength of musical impression, and makes it plain that it plays an important part in developing the emotional and moral nature. Frivolous and insipid music excites corresponding emotions; and the mind being continually exposed to such influences, they increase their control over it, gradually decreasing its fitness for serious thought and elevated sentiment.

Exactly the reverse may be said about music of the highest order. It helps the soul to expand and to absorb everything noble and beautiful. It is a guardian angel which banishes from its sacred precinct all that is impure and contaminating. "Good" and "bad," however, are relative conceptions, and music forms no exception to this rule. What an harmonious and refined nature would consider low music may be the highest

that an individual of a coarse and dull temperament can understand, because it is on a level with his highest emotions.* Thus by cultivating the appreciation he is actually developing his better nature. More than this no one can do, and if he perseveres rightly, at the same time constantly aiming to grasp higher music, his taste will steadily improve, and his nature will simultaneously become more refined. Light music (just as humorous literature) serves a good purpose, as a means of amusement; for after a day of profound study and severe mental activity nothing can be more healthful and enjoyable than light, cheerful music, or than reading which will draw out a good hearty laugh. Light music helps by its contrast to bring the mind out of a certain rut, thus doing an important service, since it is dangerous to be persistently absorbed in one subject.

The ideal man should have all his faculties perfectly balanced. Students of instrumental music and of singing should especially take heed of this; for music is apt to develop the emotional nature at the expense of everything else, often making musicians impractical dreamers and defective in many respects. To counterbalance this I would advise them to give a certain amount of time every day to such study as will teach them logic and develop the powers of reasoning. These deviations need not in the least decrease the student's love of the noblest kind of music. They will, on the contrary, stimulate it, making prominent by comparison the superiority of the latter. To the professional, music should be sacred. He should love it with reverence and enthusiasm, and should do all in his power to develop the sacred fire which God has kindled

* As no two natures are perfectly alike, it is perhaps possible that a person may be so constituted that commonplace music will awaken in him noble and elevated emotions. But if such cases exist they are rare exceptions. Another exception with a similar result may also be mentioned. In memory things are always grouped together in the same order in which they took place. In this way something may transpire which exalts a person and fills him with elevated emotions, while at the same time some trivial melody is being played or sung. When afterward he hears this melody, it will bring back to him the same emotions he experienced at the time he first listened to it. If we analyze this, however, we find that the music is not the cause of these emotions—in fact, has nothing directly to do with them.

in his soul, and without which he can never reach the summit of his art. The plurality of intelligent people who believe in a future life will probably agree that our main purpose during the short stay on this planet should be to develop the soul and prepare it for a higher existence. From this view it becomes a religious duty, which the disciple of music owes to his own being, to cultivate principally that kind of music which has the most ennobling influence.

Even from a practical point of view, the would-be artist must take this high stand, if he expects to succeed in becoming a great artist, which is the goal for which all earnest students should strive, although perhaps one alone out of a million may reach it. Yet even those who fall short of it are equally benefited, since they acquire greater excellence than if they had taken a lower aim. A singer without an idea, and without love for his art—one whose all-absorbing thought is to make the greatest possible amount of money out of his voice—may become a clever artificer and a good artisan, but nothing more. He may attain a certain financial success by catering to the tastes of the vulgar; but even in this respect he cannot compete with the truly great vocalist who can earn more money in a few nights than the former can in a year. I earnestly warn the professional musician and singer against this tendency to regard his art chiefly as a means of money-making—a marketable merchandise; for in all my experience I have never known an instance of this that has not proved disastrous. The tendency prevails much more in America than in Europe. Among all the professional singers that I taught there, I remember from my personal experience very few who lacked love and enthusiasm for their art; but here, alas! it is too often the case that the money question takes precedence in the student's mind.

I have often observed, to my sorrow, that a pupil with great natural ability has shown antagonism and made no progress when classical songs were given him to study. Upon asking the reason for this indifference, the answer has invariably been: "These songs will never take, so why should I waste my time learning them? I want something 'catchy,' to make a 'hit;'

nothing else pays." Nine times in ten, desire of immediate gain will so blind the student that he cannot see the necessity of improving his taste, and after pleading with him in vain I find it useless to insist. It goes without saying that such a man can never become an artist, even if his voice is glorious and his ear perfect. It must, however, not be understood that I condemn the study of light music altogether. The ideal performer should be able to execute all grades of music equally well; and this he can only achieve by practising them all. What I mean is that he should give most of his time and thought to classical music, and that his taste should run in that direction. Neither do I condemn a moderate desire for money. It is an excellent thing as long as we look upon it as a means to some end; but it becomes a curse the moment we regard it *as* an end and love it for its own sake. It is easy to see that the all-absorbing greed of money can only develop low cunning, and will gradually stifle all those fine and exalted sentiments which constitute the very soul of music.

Are my ideas of music too exalted? Do I exact too much from those who profess it? For the benefit of any who are inclined to think so, I will give some extracts from Rev. Dr. T. Munger's highly interesting lecture, "Music and Faith;" for it must be admitted that, if a lover of music has such sublime conception and such high appreciation of it, so much at least should also be expected from one of its professors:

"Music viewed mathematically is not so very abstruse. It is largely a matter of air vibrations and rhythm, or times. These vibrations, when properly used, carry us into the spiritual world; for music is a purely spiritual thing, having the air vibrations for its body. The best theory of creation is that there is a spiritual world out of which all things proceed and to which all things return. If we ask why, we ask the unanswerable question. Personal existence is an ever unknown mystery. But it is the constant and unceasing endeavor of all human beings to come out of the limited, finite existence and realize the spiritual existence and world. And one of the broadest avenues to the realization of this spiritual world is music. It is as though a door had been left open by which men might pass in. Schopenhauer was the first of the great philosophers that have given music its true place. He says that, 'were we able to give a thoroughly satisfactory theory of music, we could

give a thoroughly satisfactory theory of the world.' We might reverse this and say that, could we give a thoroughly satisfactory theory of the world, we could perfectly and fully explain music. Music should ever be accompanied by severer studies. For the reason that we enjoy music, we are shown that we share in the universal harmony of creation. The world itself is embodied music. It is a type and expression of the eternal music and symmetry of things. . . . So music is the closest and truest expression of the spiritual. It lifts and elevates men's thoughts and brings them into closer relations with the spiritual, toward which the human heart ever yearns."

In connection with the quotation from Schopenhauer, I would also quote Pythagoras, who said that "numbers rule the universe." These assertions are very suggestive, and worthy of contemplation. Probably Schopenhauer had the latter in his mind when he pronounced the former; for there can be no doubt that numbers rule music, and this is the point where both of these conceptions meet.

The standard A, after which a piano is pitched, has 435 vibrations per second; the octave above, 870, and all the intervening tones have likewise their exact number of vibrations. A chord consists of a certain number of tones; a measure consists of a certain number of chords and tones, and of a certain number of beats or pulses; a melody and a modulation consist of a certain number of measures, and a symphony consists of a certain number of melodies and modulations, repeated a certain number of times through a certain number of keys. Other things being equal, the more mathematically exact are these numbers the more perfect the music. A composition should measure a definite number of beats or pulses during a definite period of time. Failing in this, the *tempo* will be wrong and the music will lose its character and beauty. Each tone in a harmony must have an exact number of vibrations, and between each interval must be an exact numerical proportion. If one or more of these tones either increase or decrease the number of vibrations, while the rest remain unchanged, there will be discord;*

* The ear is not able to detect a very slight discord, which is fortunate; for otherwise we could never enjoy listening to a piano or to an orchestra. In reality, sharps are higher than flats, but on a piano there is no difference between them; consequently they are all a little out of tune. Most orchestra instruments become

and if they all change, but keep the right proportion, there will be perfect harmony, but the pitch will either rise or fall.

Aside from this mathematical exactness of number, which is necessary to produce right pitch and rhythm, perfect geometric symmetry is necessary to produce beauty of tone. It seems that nature never produces anything without clothing it in beauty. How often I have watched her draw ice-crystals on a window-pane with such rapidity and exquisite symmetry that it was hard to realize that they were not traced by an invisible hand. Who has not admired the delicate beauty of snow-crystals? This law of beauty and symmetry, which seems to be omnipresent, causes resonating bodies to vibrate in figures not unlike these snow-stars. Such sound figures can, among other ways, be made visible by causing a metal disc, covered with dry sand, to emit a tone. The parts of the disc which vibrate will then throw off the sand, and the clearer the tone the more regular and distinct will be the figures. A piece of music executed with ideal exactness would contain a definite number of vibrations, sound figures, and rhythmical pulses—not one more or less. To execute music, or even anything else, with such ideal exactness, is, of course, far beyond human power; but if we analyze the cosmical harmony, we shall find this ideal exactness realized. We shall also find that, like music, everything can be expressed in numbers; in other words, can be mathematically understood.

The real purpose, therefore, not only of music but of all art, is to open our hearts and our eyes to all that is noble, and beautiful, and true.

somewhat out of tune during performance on account of their being handled, change of temperature, etc.

THE IDEAL OF UNIVERSITIES.

BY ADOLF BRODBECK, PH.D.

(*Conclusion.*)

[Translated from the German by the author.]

A UNIVERSITY system should embody all sciences, the leading divisions being represented in the faculties. A perfect system, therefore, should be the basis of universities and of their scientific organization. Many systems of science have been constructed, especially by philosophers; but, as a rule, they have included the theoretical and omitted the technical. My system, so far as I know, is the only one which embodies both qualifications, and which shows at the same time the proper relations of each to the other.

The theoretical sciences—asking the fundamental question, What is the essence of everything existing?—must form the basis of the technical sciences. The latter ask, How can we act methodically upon material things in order to produce values? Before acting, knowledge of the essence of the things upon which we wish to act is necessary, or at least desirable and useful. Therefore, we should study first the theory, and afterward the technics based upon it.

In the history of sciences we find that the theoretical and technical branches have grown contemporaneously. Unscientific practices have necessarily preceded all sciences, and it has been from these practices that the two great scientific divisions have been developed. The human race existed on the earth thousands of years before the sciences of anatomy and surgery were known; but with the development of these sciences the cause of learning was promoted. The aim of theoretical science

is not to supersede practice, but to learn from it and to regulate it more and more, with a view to its ultimate perfection.

It would, however, be erroneous to consider the theoretical sciences as mere aids to practice. They have a further value as agents in the development of the human intellect. There are some theoretical sciences to which no technical ones as yet correspond, and perhaps never will; yet they have a well-demonstrated right to existence. It has frequently happened in the annals of science that a certain study at first seemed a mere abstraction, or even a useless speculation, while subsequently proving to be of the greatest value to technical science and practice. Even where they fail to be of practical utility, yet clear and logical intellects find an essential gratification in searching for abstract truth wherever it can be found.

From this relationship between theory and practice some interesting conclusions may be drawn. Mere practice *per se* cannot form a part of science. Science asks concerning the essence of things and the exact methods of their use. Practice, therefore, may be said to be scientific only in so far as it includes this knowledge. In a word, where there are principles and methods there is science.

He who studies medicine at a university is obliged to learn many things which are merely practical, and only remotely connected with science. For instance, he must buy and read books, and preserve them for reference; he must have his dissecting knives properly sharpened, and carefully packed in a box when not in use; and he must have a microscope and know how to use it. Each of these duties is part of the preparation, but does not belong to the science of medicine. Hence a system of all sciences cannot consist merely of a series of terms, as medicine, jurisprudence, and theology, for these include both the theoretical and technical sciences of the respective subjects, as well as the practice connected therewith.

Moreover, the proper study of medicine includes various subjects which are also taught in other departments. Psychology, for example, is a necessity of medicine as well as of jurisprudence and theology. The same may be said of many other

sciences. It is, therefore, impossible to erect a system of all sciences by merely enumerating the various lines of study, for the same science might occur several times as a constituent of others—an arrangement which would be anything but scientific. I do not go so far, however, as to say that such a system would be wrong or unprofitable. On the contrary, it is of great value to a student to know what branches of science he must study, both in their order and degree, if he intends to become a doctor of medicine, or a lawyer, or a clergyman. Such a syllabus of practical requirements for a definite vocation is most desirable. So far as principles and methods can be applied in this plan, we cannot deny it the appellation of *a science*, and we shall be obliged to assign it a place in the true system of all sciences.

I would suggest the incorporation of such a plan of studies into the technical science of pedagogy, as an integral part of it, to become eventually its dominant feature; for it is the chief aim of this science to show the ideals of education for all branches of civilized life, and the purpose of the above arrangement is to reveal such ideals.

In a complete system of all sciences, a clear distinction should be made between theory and technics. Confusion of the theoretical and technical sciences has been the cause of failure to many previous attempts in this direction; yet in some instances, where the theory is comparatively undeveloped, such blending of the two is scarcely unavoidable. Chemistry is a case in point. Not long ago it was customary, on the ground of convenience, to unite the theoretical with the technical parts of this science in the form of introductory or explanatory notes. Now, however, it is considered expedient to make a clear distinction between the respective branches of chemistry, and to study and treat them separately in books and lectures, uniting them afterward for the purpose of studying their relations to each other. In fact, this is the task of all our thought: the proper separation and final union of all things.

In laying the foundation for a complete system of all sciences, we must begin with the theoretical branches, for in these there

is suggested a logical arrangement for the technical branches. The corner-stone of this system has been laid by Plato, if not before him. He says: "There are three principal sciences—dialectics, physics, and ethics." Dialectics really means the art of scientific conversation as a means to truth. This word was apropos at the time of Plato, when teaching and studying were carried on mainly through conversation, and but little use was made of books or experiment. But in our day the term is scarcely applicable, as oral instruction forms only a small part of our studies. Yet, as the great philosopher, Schleiermacher, has done in the present century, we can retain this word in the vocabulary of science by the statement that the printed arguments of modern scientists are a kind of dialogue, and that even the methods of thinking on the part of the individual investigator are in the nature of a conversation with himself.

I consider it better, however, to retain the meaning of Plato, while adopting a more accurate term for its expression—*Fundamental science*, as this is really the basis of all other sciences, for it must contain the principles and methods of human knowledge. It includes both theory and logic, the latter involving the orderly arrangement or system of the sciences.

What I have here characterized as fundamental science is by some writers called philosophy. I have applied this term myself on some occasions, as in my book, "An Introduction to Philosophy," which is more properly an introduction to fundamental science. I am convinced, however, that sooner or later the use of the term *philosophy*, as applied to the sciences, must be abandoned, or hopeless confusion will result. Philosophy means "love of wisdom," and as an attribute of our ethical character it may still be used; but *love of wisdom* is better English and more definite than the Greek word *philosophy*.

It is also erroneous to assert that psychology is a part of philosophy, or to identify the latter with metaphysics, or to connect physics or chemistry in any way with philosophy. By such confusion of ideas we absolutely prevent a clear insight into the proper relations of sciences with one another. Other sciences are perfect only in so far as they are imbued with the

spirit of fundamental science, called dialectics by the Socratic school. On the other hand, fundamental science is only formal, in that it has no special object in view beyond the principles and methods of studying the objective world. Taking this view of fundamental science is the best means of differentiating it from sciences devoted to a special line of research, as it has to do with information in general—with questions common to all knowledge. For example, zoölogy treats only of animals—chemistry of the elements of material things: hence neither forms any part of fundamental science.

Theoria is a Greek word, meaning that quiet contemplation by which the essence of things is discovered. This is essentially the purpose of theoretical science. Yet we know so little about the universe that in reality most of our knowledge is confined to man, and some portions of his surroundings. Our system, therefore, may be considered valuable only from this stand-point. A human system of all sciences must necessarily be fragmentary, and if it contain our finite knowledge properly arranged and classified, this is all that can be asked or claimed. To deduce, as Schelling and Hegel did, a system of sciences from the Absolute is absurd, because it would have to include every phase of thought conceivable even by Deity: for instance, the anthropology of the inhabitants of Mars, and thousands of other sciences that have no meaning for the dwellers of the earth.

The division of all things, therefore, into physical and human categories (physics and ethics) is thoroughly consistent and proper for man, while to an omniscient Being it would doubtless seem an inadequate and ridiculous separation. Yet we have no reason to alter the system suggested by Plato—fundamental science, physics, and ethics. Instead of ***physics***, however, I should say *science of material objects*, for the reason that the former term is generally restricted to a small part of material science. Moreover, the longer expression clearly indicates that a *theoretical* science is meant. Similarly, instead of *ethics*, as pertaining to the science of man, I should say *science of subjects*.

Thus we have three principal theoretical sciences, with their corresponding technical sciences. (1) Fundamental technics means the basic study of all technical sciences, treating of the principles and methods of human activity in the widest sense. This science has yet to be developed. It will eventually afford a great field for the creative powers of the general scientist. (2) The technics of objects means the group of sciences that treat of the proper handling of material things in the production of values. While being similar to technology, it includes also the graphic arts and chronometry, as well as the technical sciences applied to the organisms of plants, animals, and man. (3) Technics of subjects concerns the development of man and of human affairs—man being here considered as a thinking and willing being. Pedagogy and political economy, for instance, belong to this science.

We have now divided the field of sciences into six clearly defined groups. With this outline, a clever scientist may easily supply the details; but even the above should be helpful to every student, in giving a clear insight into the totality of sciences.

But let us go a step farther, and subdivide these groups. Of object-sciences, we shall first take those which are fundamental, *i.e.*, which do not select a special study in the field of material objects, such as stars or plants, but treat of the qualities common to all visible things, as form, energy, material elements, etc. This first series corresponds to the "natural philosophy" of the English. It comprises three special sciences—mathematics (the science of proportion), physics, and chemistry. Those that are fundamental are undoubtedly the foremost of object-sciences, as they provide the elementary and most general way of looking at material objects. These objects are here first considered simply as visible things existing within time and space. In this light they are viewed by mathematics. It is only after attaining this ground that we can intelligently consider their other aspects—their energies and elements.

This leads us to physics, which treats of the energies of material objects without considering their chemical differences.

From a physical point of view a pound of feathers is equal to a pound of lead. *Physics* is derived from a Greek word, meaning "science of natural things;" it is therefore much too broad to express our special science. I would suggest a new term, *metro-science. Metron* is Greek, meaning "measure," especially of energy. In the subdivision of metro-science, or physics, we should begin with those objects which manifest the least energy, namely, immovable masses; then consider moving objects, or rather the energies shown therein, as the vibrations of sound, heat, light, and electricity.

Chemistry is the third and last of the fundamental object-sciences. It treats of the minutest elements of material things. The meaning of the word *chemistry* is somewhat obscure and uncertain. I would therefore abolish it by substituting *element-science.* Its subdivision should concern, first, the elements—beginning with the simplest ones and finally reaching the most complicated compounds, omitting, however, all substances artificially produced for technical or practical purposes. These belong rather to chemical technology, or, more properly, *element-technics.*

We now come to a new group of object-sciences—those in which a special material organization is considered. A sharp distinction should be drawn between the two classes of objects —cosmical and terrestrial. This is necessary to our purpose as earthly beings. Although the cosmical worlds transcend our earth in size, energy, and grandeur, still they are far away, scarcely known, and of little importance to the mortal inhabitants of this planet. Hence it were better to consider them as a separate study, under the head of *kosmo-science.* This term is preferable to *astronomy,* which means simply a study of the laws governing visible heavenly bodies. Kosmo-science, on the other hand, includes also the history, not only of stars but of meteors, and even of invisible things, as the world-ether, cosmical temperature, etc.

The corresponding technical science should be called, therefore, kosmo-technics, the word *kosmos* suggesting at once by contrast the non-cosmical character of our earth when regarded

as a thing-in-itself, especially as a plane for the development of man and other organisms.

In subdividing kosmo-science, we should begin with the principle of concentric spheres, the earth being predicated as the centre.* Of such spheres there are three. The first is that of the so-called fixed stars, including those millions of sun-like bodies beyond the limits of our solar system. It comprises the theories regarding the origin and development of cosmical worlds, being therefore the basis of all other cosmical sciences, and in a certain sense of terrestrial science. The second sphere is that of our sun, and the third is that of our planets, including the earth.

We can now proceed to the third and last group of object-sciences—*terrestrial science.* The more closely we apply ourselves to the study of man and his earthly environments, the more detailed our knowledge becomes; for man is the chief object of human knowledge and the centre of human interest. He is the natural apex of the pyramid of science. This fact has led many scientists and religionists to believe that man is the most important entity in existence, and that God became conscious of himself only in his creation; while in reality man, even our solar system, is insignificant compared with the millions of cosmical worlds in the universe.

In arranging the object-sciences in the above manner, we follow the course of nature. First there were cosmical worlds, of which our sun is one; then there were planets, of which our earth is one. In the same way we subdivide the terrestrial sciences, following the course of natural growth: thus proving the adage that true science is a mirror of nature, an ideal reproduction of realities and of their course, a perfect system based upon the grand original scheme which nature represents.

Following this idea, and keeping in view the fact that man is the natural goal toward which everything in human science tends, we subdivide the terrestrial science, or *geo-science*,†

* This position is only relatively true, of course; but we really have no other means of getting a clear survey of the so-called material universe.

† From the Greek *gæa*—earth.

into two main branches—organic and inorganic. Chemically considered, we have scarcely a right to make this distinction, but, as above stated, in a system of *all* sciences we are obliged to do so. I use the term *geo-science* in the terrestrial sense, *i.e.*, a combination of sciences containing everything that can be said about our earth and its appurtenances—limited only by the facts that the earth as a cosmical body belongs to kosmo-science, and that man as a reasoning being belongs not to organic science but to ethics. It is rather awkward that there exist already some terms analogous to *geo-science—e.g.*, geology, geography, and geometry. Geology, however (meaning the history of our earth as a cosmical body), we include in planet-science; while other features of it are embodied in one of our inorganic branches. For geography also we have other and better terms in our system; and every one knows that geometry has really nothing to do specifically with our earth, for it is a mathematical science, and words like *planimetry* and *stereometry* express it with much greater accuracy. I may add that many philosophers have failed in their attempts to systematize all sciences simply because they clung too tenaciously to these obsolete, meaningless, and often misleading terms, which are still in constant use, but which have no claim to our recognition save their antiquity.

In subdividing inorganic science, we find three branches: mineralogy, meteorology, and geography. The latter treats of the surface of the earth—a crust resulting from two processes, operating from above and from below; hence the other two sciences precede geography. Again, mineralogy takes precedence of meteorology, because the solid earth is the origin of air and atmospheric processes, while snow and rain are alike its products. Instead of *mineralogy*, however, the term *min-science* would conform much better to the other terms of our system. In *logos* or *logy* the idea is not suggested, if by this is meant a theoretical or technical science. While many technical sciences end in *logy* (*e.g.*, technology), yet purely theoretical sciences, such as theology and philology, have the same affix. This inconsistency is unfortunate. It were better to discard

altogether the root *logos*, and use the two words: *science* (theoretical) and *technics* (applied). In this way every one can see at a glance whether a science is theoretical or technical. There should be an international agreement upon scientific terms and classifications. At present chaos rules, as the Germans have their own nomenclature and the English theirs. This state of things is embarrassing to the student, while being derogatory to the dignity of science, which should be everywhere uniform.

The structure of the earth's surface must be regarded as the result of thousands of changing processes. The lower strata should be considered first, and the upper or newest (such as newly-formed deltas and recent volcanic craters) should be last. Modern geography is almost destitute of both principle and method, though the theory of evolution is already effecting some hopeful changes in this direction.

In the other geo-scientific group—the organic, the science of living beings—three subdivisions have been made, almost from the earliest times: botany, zoölogy, and anthropology. Plants, animals, and man belong together; they are living organisms. The plants are the lowest, and in a certain sense the oldest; then came the animals, and lastly, as the highest animate being, man himself. A uniform nomenclature would require the use of *fyto-science*, as preferable to *botany*. The Greek *fyton* means "something growing," and is thus peculiarly descriptive of plants. In like manner, *zo-science* is better than zoölogy. The Greek *zoon* means "living being"—characteristic only of animals. Philological analogy, therefore, demands the employment also of *anthropo-science* instead of *anthropology*.

The best system for a subdivision of these three organic spheres is undoubtedly the historic and natural one of evolution from the lower to the higher.* Plants and animals may each be divided into three great groups: water, pond, and soil. Among pond animals was the ichthyosaurus, from which birds

* It is to the credit of evolutionists that they have introduced principles and methods into these sciences, which Professor Haeckel, a follower of Darwin, has done much to systematize and popularize in Germany.

were developed during different stages of its evolution. The scale of land animals ascends to the higher apes. Anthropo-science also follows this natural course of development, from the earliest stages of man up to the human product of this century. But man is here considered only as a physical organism. Anatomy and physiology are the main branches of this science, which includes also the archæology of the race.

Corresponding to the theoretical terrestrial sciences is a series of technical ones. For instance, min-technics (corresponding to min-science) relates to the excavation of minerals and their treatment in furnaces and otherwise. To air-science corresponds air-technics—the science which treats of the air and atmospheric phenomena, such as aëronautics, weather-prognosis, etc. To fundo-science (geography) corresponds fundo-technics, which deals with the principles and methods of using the earth for travel and transportation by land and sea, through tunnels, etc.; in a word, engineering. To fyto-science corresponds fyto-technics, which relates to the proper handling of plants and their products, with a view to the production of values for civilized life, such as improved corn and fruit, wine, beer, timber, gum, etc. To zo-science corresponds zo-technics, which treats of animals in their relations to man—hunting, breeding, taming, etc.—and the preparation of their flesh, bones, hides, and teeth for various utilitarian purposes. It also includes the veterinary art. Finally, to anthropo-science corresponds anthropo-technics, which embraces hygiene, hydrotherapy, and many other branches connected with the care, development, and study of the human body; in short, the medical sciences.

Having traversed the entire group of natural objects, we shall now proceed to the highest and last group—the subjective, which concerns man as an ethical being. Beginning with the theoretical sciences, we find that here also is a special fundamental science—psychology, or, rather, psycho-science, which treats of the human soul, or the natural constitution of ethical humanity. It bears the same relation to the subject-sciences as is sustained by mathematics and physico-chemistry to the

other object-sciences. It is a fundamental science, and hence it is perfectly legitimate to call psychology an important part, or even the essence, of philosophy. But psychology is fundamental only in a relative sense; that is, for the subject-sciences only.

To find a principle of division for the subject-sciences, we must look to the nature of the human soul itself, the essence of which is love; that is, receptivity and spontaneity: harmony between interior and exterior—between taking and giving. This is the Âtma of Indian philosophy—literally, *breathing*. This principle implies the existence of harmony between soul and soul, and inferentially between the soul and the world. Moreover, there should be harmony between the soul and the Absolute (the "subject-object").

Socio-science, one of the four subject-sciences, includes, not sociology alone, but the history of man and of civilization, as well as the theory of individual morality. And as the principle of evolution holds good also in this sphere, it is best to follow history in the arrangement of this study. It will then be found that morality is relative; that there are various stages of it in the growth of mankind; and that the theory of morality (modern ethics) can only be regarded as the ultimate result of man's ethical development. This applies also to social life. In recent times the hypothesis has been widely accepted that Central America was the birthplace of civilized humanity; that it spread thence toward Asia; thence westward to Europe, and lastly to North America, where the cycle will close. On this principle are based the details within socio-science.

Harmo-science deals with the harmony between the soul and the world, and is the sphere of the beautiful, or æsthetic. Considered historically, the development of the idea of beauty is the measure of the harmony that has existed between man and the world—a condition becoming richer and deeper as the race advances.

*Onto-science**—usually called ontology, or metaphysics—is the science which deals with the problem of harmony between

* The Greek *On* means Being, Substance, the Absolute; theologically, *God*.

man and God: creature and Creator, the relative and the Absolute. Its history is but a record of the "phenomenology of the spirit" (Hegel), and with it the group of theoretical sciences is completed.

Corresponding with the subject-sciences there are four subject-technics: (1) Psycho-technics—the science which declares the principles and methods of soul development. It is much the same as pedagogy; but this latter term, usually referring to children only, is too narrow. As Aristotle has said, not only children, but also adults, must be educated and trained. (2) Socio-technics—including all sciences which treat of the conduct of society, such as political economy and civil government. (3) Harmo-technics—dealing with the arts, especially the fine arts, which aim at a reproduction of the beautiful in nature. The word *beautiful* is here considered in a wide sense. This science covers a vast field, a world in itself, which Hegel and Vischer have tried to systematize, following the historic thread. (4) Onto-technics—inquiring what can be and has been done to establish harmony of man with God and his highest ideals. This science includes the history of religion and the systems of religious worship. Hegel has tried also to systematize this history, but I fear he has overrated the intellectual factor in religion.*

From fundamental science to onto-science there are seventeen sciences: from fundamental technics to onto-technics there are likewise seventeen—in all, thirty-four sciences. Each of these two great groups is divided into three smaller ones—fundamental problems, material objects, and subjects. When once grasped, this system may be readily reconstructed from memory. Every student, no matter what may be the object of his study, should know at least as much about the system of all sciences as is herein outlined. At all universities and acade-

* The true phenomenology of religion has yet to be written. The leading principle, the string of Ariadne, in this chaos is contained in three words: "Nearer to God." That every new prophet has been called an atheist by his contemporaries, does not matter. On the contrary, it is rather an evidence of his superior foresight.

mies an encyclopædic grouping of sciences should be taught. Many students learn only too late of the existence of a particular science for which they have a special talent. Moreover, through a study of this character professors and students become impressed with the idea that there is a university of sciences; that they must assist each other in attaining individual proficiency; and that one alone, isolated from the others, is of little avail. Thus the ridiculous vanity of specialists will be reduced.

A true *universitas litterarum* can be established only through the earnest study of a scientific encyclopædia. The law of development of material things and thoughts is *differentiation.* The greater the number of special sciences, the more necessary the study of the unity of all sciences.

INDIVIDUALITY *VS.* ECCENTRICITY.

BY W. J. COLVILLE.

"NOTHING more exposes us to madness than distinguishing ourselves from others; and nothing more contributes to our common sense than living in the universal way with multitudes of men." These words of Goethe are suggestive of many-sided thought. They seem at once a challenge to all who are in any way attempting fearlessly to assert themselves to strengthen faith in the power of a noble individuality, and to conquer the many weaknesses and vices which at present sadly depress the human race.

So great and original a man as Goethe, one of Europe's foremost philosophers, can scarcely with fairness be accused of undue submission to accepted standards of thought and practice. It is, therefore, not impossible that the author of these words may have intended to provoke thought, but not to affirm a dogma. Certainly nothing more readily exposes one to a charge of insanity than any marked departure from the customary habits of those with whom he mingles, but it may well be asked where we can point to a single great and noble teacher and inspirer of humanity who has not been charged with madness by his contemporaries. The self-vindicating words of St. Paul, "I am not mad, most noble Festus, but speak words of truth and soberness," have well found echo through the lips of countless sages and reformers before and since that great apostle's day.

Dr. Forbes Winslow, and other physicians who are regarded in the light of eminent specialists on the subject of insanity, do not hesitate to connect genius with madness in the most inclusive manner. To give emphasis to their statements, the eccentricities of some of the greatest prose authors as well as roman-

tic poets are exposed to public gaze as striking illustrations of the "thinness of the partition" which divides insanity from genius. Thanks to the Psychical Research Society and other learned bodies of truth-seekers, we are beginning to adopt the excellent word *supernormal*, when referring to unusual mental phenomena, as more scientific than *supernatural* or *abnormal*.

Common sense is without doubt a valuable intellectual commodity, but who would be content with it if a super-common sense were offered him? A plain distinction between the supernormal quality of genius and the abnormal characteristic of insanity is that the former, although astonishing, is usually regarded as eccentric by reason of its undoubted elevation above the ordinary mental level; while the latter, equally peculiar, is decidedly so because of its aberration from the path of health and orderliness. If "living in the usual way with multitudes of men" is upheld as the *ultima Thule* of individual attainment, then progress must cease and reformers of all sorts be imprisoned in the madhouse, or quietly regarded as harmless examples of *non compos mentis*.

There are clearly two ways of looking at this subject, and, unless the two sides are pretty closely examined, erroneous views of individuality and the blessings accruing from it are sure to be entertained. To discriminate between real individuality and the meretricious counterfeit thereof which may well be called eccentricity, is not always an easy task, for the one often melts into the other; still, there is an ethical distinction which, theoretically at least, can always be well applied. Individuality is entirely consistent with an amiable determination to live with others in such a manner as to produce the smallest possible amount of friction between individuals that will be compatible with a declaration of individual liberty and equal rights. Eccentricity seems to be guided by caprice rather than by principle, and cannot therefore be fairly regarded as the outcome of an ethical conviction.

It is not too much to claim that, wherever a conviction is at stake it should always be followed, regardless of the opinions of others, even if he who lives up to his convictions becomes a

martyr to them. Convictions, however, do not as a rule concern trifles, but great moral issues, though trifles are often so closely connected with moral principle that it is extremely difficult, if not impossible, at times to separate them. Conviction may ordain that a strong temperance stand be taken in a community where the prevailing custom is to partake freely of intoxicating beverages. The moral sense of the honest advocate of total abstinence cries out loudly against drinking wine in France and Italy, or beer in England and Germany, as table beverages, and in order to be true to his conviction he must refuse to drink the ale or claret which all his companions take as a matter of course. Now, without stopping to argue whether the total-abstinence position is incontestable or not, we cannot advocate the truckling policy of the coward or hypocrite who will cloak his real sentiments and allow himself to be blindly led by the conventional habits of those who sit at table with him. The subject of women's dress is another prominent question of the times, and in this connection also it is not difficult to discriminate between mere love of singularity in attire and a steady conviction that the true freedom of the female sex is hampered by conventional costume. The woman who affects peculiarity of costume in order to draw attention to herself may be only vain and eccentric, but she who honors conviction by departure from adopted standards is a witness to the truth.

If the foregoing reflections be accepted as in any way truly defining the actual difference which must ever exist between a noble individuality and a vulgar eccentricity, we may be able, by following in the track laid down, to arrive at some practical and salutary conclusions concerning the vitalizing effects of individuality, as opposed to the devitalizing results of convictionless conformity to accepted usages. In the prose and poetical works of Goethe we find many striking departures from the average thought of the Germany of his day, and fully as much may be said of the writings of his brilliant contemporary Schiller, between whom and himself there existed the purest friendship —entirely unspoiled by any of that miserable professional jealousy which so often divides lesser minds when engaged in

similar employments. Goethe and Schiller are themselves vivid examples of dissimilarity, but in no case of disunion. Goethe is the more robust, Schiller the more wistful and pathetic. The individuality of each is highly pronounced—so much so that it is possible to sympathize with the style of the one and not appreciate that of the other, though the broad-minded reviewer will certainly accord unrestricted praise to both.

The hall-mark of individuality is fearless sincerity, without which it is not too much to say that moral purity, mental health, and physical soundness are not long retainable. So pernicious are many of the accepted customs of our times that every teacher and practitioner of mental science is frequently called upon to protest against many of them in the interests of virtue and improved sanitation—not superficially, by merely lopping off a branch here and there, but by striking at the very root of the ancient tree of established precedent.

Two false ideas, tending in opposite directions, are very prevalent. The first is that things are good because they are old; the second, which is no more reasonable, is that things are desirable because they are novel. If we would be wise, we must equally avoid both these absurdities, and take the lesson well to heart that the good or ill of any practice can only be determined by careful observation of its fruit. The singular eccentricity of genius, which is always being commented upon, is due in part to the fact that geniuses are not ordinary mortals; and because of the rarity of their distinctive temperaments they perforce exhibit modes of life which are uncommon and not adapted to the requirements of ninety-nine out of every hundred inhabitants of the locality where they reside.

The reader is requested to observe that no reference is here made to the aberrations to which peculiarly sensitive persons are specially subject, but only to the singular traits which belong normally to such as are gifted with unusual proclivities, in one or more specific directions, toward higher than average attainment. In every large concourse of persons we are likely to observe two or three who strike us as peculiarly unlike the rest; they seem moulded on a different plan from the majority, and

though they may be ever so natural and unassuming in their behavior there is a subtle something about them which compels attention. We may admire them, or their peculiarities may annoy us; we may worship instinctively at their shrine, or turn away from them in ridicule; but in either case we have been impressed and affected by them. These are the people who simply cannot pass unnoticed through a crowd, because of their individuality. Intense individuality always prevents its possessor from going through the world unnoticed. Whether the attention unconsciously drawn to one's self contributes to the pain or pleasure of the one who has attracted it, depends, of course, very largely upon the kind of feeling that is aroused, and also on the character of one's own sensitiveness. Geniuses, even among the greatest, are by no means alike; therefore the notice which is pleasing to one may be highly displeasing to another. Still, it is usually safe to decide that kind, appreciative notice is never very distasteful. It matters not how brave a front one may assume, there is no one that enjoys hostile criticism, though it is quite possible for highly individualized natures to rise so superior to it as to treat it with a sublime and haughty indifference.

Several considerations naturally grow out of a contemplation of this subject. Chief among them may be placed the foremost thought, in the mind of a truly individualized reformer, that he is called upon, in fulfilment of his mission, to be a martyr (witness) to the truth which he has espoused and feels himself appointed by heaven to proclaim. The prophets of all ages and religions have been strange, solitary figures on the pages of history, and their tendency has ever been to pride themselves upon their loneliness in some of its aspects, while they have suffered keenly from a sense of isolation in other moods. Such proverbs as "there is always room at the top" have a twofold application, and at once convey the dual thought of sublimity and loneliness as the portion of all who have reached a more than average altitude. There is a glorious passage in the book of Amos, often abominably travestied to the fear of children, which exactly expresses the genuine prophet's attitude: "Thou

God seest me." It rings out with a note of triumphant exultation, and when the circumstances which led to the ejaculation are taken into account, they raise it to the height of moral grandeur. The prophet is standing out against idolatry and tyranny; he will not bow to the edicts of sensual rulers; neither will he stoop to the level of compromise and concession to which time-serving priests are always bending. The common voice of compromise is heard in such low notes as "We must live," and "Anything for peace and a quiet life." Such sentences sound well enough until they are analyzed, but they will never bear analysis; for no sooner do we attempt to trace them to their source than we find that their root lies in spiritless conformity to detested bondage only for the sake of ulterior advantages.

The whole strength of the moral nature, if not cruelly repressed, must cry out against this with a loud and indignant protest. We must all live, it is true; but what is meant by life? If the definition of life given by Fichte is correct, viz., blessedness, then surely they who sacrifice everything to merely animal existence are self-cursed rather than divinely blessed. In such a condition they are well described in the strong language of the New Testament, which declares that they are "dead while they live." If James Russell Lowell is right when he affirms that "He's a slave who dare not be in the right with two or three," then the test of greatness and of liberty must be, to a large extent, in conscientious non-conformity to prevailing customs.

What more fruitful cause can be assigned for modern religious deflection than the cold, formal ceremonialism which has so long held sway, and which by its utter lack of reason and correct feeling repels the spirit which might readily comprehend a religious principle? Take the average habits of an alleged pious community, and what do you find to be the rule of conduct in those country households where the letter of religion is most rigorously upheld? The place of worship with which the family is connected is periodically visited; everything pertaining to religion is regulated by the clock. Prayers, psalms, readings, sermons are all gone through with at pre-

scribed intervals, in the most perfunctory manner, and at home the service of family prayer is exactly on a par with the public ritual. Children are led to feel that God is an exacting overseer with whom they must keep on good terms, or they will be punished here and hereafter. In consequence of the joylessness of such a stereotyped religious life, young men and women are very apt on leaving the strictest homes to find themselves without rudder or compass on the voyage of life; for they have not learned to know their own souls, and they have reacted against the soulless formalities of a loveless religion with all the force of ardent, youthful rebellion. To urge upon such young people a formal compliance with the religious practices of their conventional neighbors is to exact the degrading lip service of hypocrisy, the outcome of which must be to undermine rather than to upbuild moral character. For such minds the regulation services of church or temple have no attraction, but for them the eccentricities of the independent preacher may have very decided charms. While the sensational pulpit mountebank may draw a gaping crowd, such an actor in the pulpit is not a prophet in any sense; and he certainly has no title to genius, which is original in its nature, and not dependent upon platitudes.

Though endeavoring to draw the sharpest line between prophetic teaching and vulgar straining after curious effects, we cannot blind ourselves to the fact that even the most conservative prophets, in modern as well as in ancient times, have been distinguished by marked though not ungracious peculiarities. Those two wonderful American preachers, Henry Ward Beecher and Phillips Brooks, were characterized by peculiarities of manner and expression which separated them distinctly from all other clergymen. The same can be truly said of Frederick Robertson and many other eminent Englishmen, whose published sermons are standard classics to this day. Then if we turn to the great literary lights of the century, Thomas Carlyle, Charles Dickens, and others, we shall find in every instance some clearly marked peculiarity exhibiting itself in daily life as well as in the direct course of literary expression.

Genius must be peculiar, or it would be indistinguishable from mere talent; and talent, no matter how great, is never genius. Talented people can move along in beaten tracks, pursuing the even tenor of their ways without ever winning a reputation for eccentricity. Those who are merely talented are nothing more than imitators of the geniuses who have preceded them and whose works are their models. A painter of talent may copy Raphael's "Transfiguration," but nothing short of genius could produce an original picture that would be its equal. Genius alone could produce the works of the great musical masters—Mendelssohn, Handel, Mozart, Beethoven, and Wagner. They may have many imitators; but those who seek to copy their style, and succeed in imitating it cleverly, cannot be compared with any one of the true masters of harmony. It is obvious that they who imitate and duplicate, though they may serve a useful purpose in spreading art and extending the sphere of culture, can add nothing to the variety of artistic creations.

The eccentricity of genius differs widely from that which savors of insanity; for instead of simply erratic habits, which are characteristic of lack or loss of mental balance, the genius lives in a domain governed by its own laws, and is in very truth a citizen of a realm the very existence of which is unknown to all outside its hallowed precincts. In the study of the science of health, on the part of all who are metaphysically inclined, the following consideration often appeals with great force, and it has a decided claim to plausibility.

We are probably all agreed in these days, *i.e.*, if we are thinkers in any sense, that we are subject to a changeless order; therefore there can be, in the absolute sense, no miracles. This rejection of the old supernatural hypothesis does not, however, cause us to reject phenomena usually called miraculous; on the other hand, it calls upon us to consider them as taking place through the agency of a law not generally comprehended in its power. It goes without saying that the present average health of civilized communities the world over is far from satisfactory, and it is impossible to shut our eyes to the

fact that the prevailing modes of life are largely responsible for our sicknesses. Reason steps in and says, "If you would improve your health you must alter your way of living;" but to do this lays one open to the charge of eccentricity, for it is always eccentricity in the eyes of the crowd to vary from popular habit.

While deprecating all unnecessary non-conformity to the ways and customs of those around us, all reformers are compelled to advocate and practise a fearless assertion of individuality which subjects them to adverse criticism, even to condemnation, at the hands of extreme conservatives; while it gives them a power and influence they could never possess were they to bow in abject submission to the prevailing modes of life. At the same time they feel it to be their special mission to change and raise the standard of popular living. The Gospel narratives record instances of persons who had continuously suffered for twelve and even thirty-eight years from grievous infirmities. These poor unfortunates had spent all their pecuniary substance on physicians and attempted methods of relief, but in spite of all their efforts to get well they grew steadily worse. When they were eventually healed it was by a purely spiritual process into which nothing entered that in any way resembled the ineffectual methods which these sufferers had tried so long in vain.

There are many causes which can readily be assigned for recoveries that result from mental methods, which are utterly at variance with the previous customs and beliefs of those who are healed. In the first place, it strikes a reasonable man or woman as quite probable that an entirely different course of procedure from that hitherto pursued may produce entirely new results, and so deeply grounded is our instinctive faith that like causes produce like effects, and *vice versa*, that we all cling to the hope that even in the worst cases a change of some kind will produce beneficial results. History abundantly testifies to the fact that people who have lived differently from others have enjoyed amazing immunity from prevalent disorders. The health of the Jews in Europe, in the Middle Ages, when the

plague decimated the Gentile population, is a striking instance, and it is susceptible of a purely metaphysical as well as a physiological interpretation.

Waiving the question of the value of the Mosaic dietary law, so punctiliously observed by the Israelites in European Ghettos, we cannot forget that they stood out for conviction's sake for every detail of ceremonial observance. It was this consciousness that they were honoring God and keeping a divine commandment which upheld them morally to such an extent that they were physically exempt from the inroads of pestilence. It would be impossible to dissociate mental states from physical practice, as the latter proceeds inevitably from the former; consequently, a metaphysical query of the first moment is just how far we can think new thoughts and allow ourselves to be outwardly held in the trammels of conventional usages, for such usages are clearly the outcome of old ways of thinking which have been discarded, and against which we are forced to protest as we know them to be erroneous.

True individuality is never needlessly aggressive; it never demands that others should conform to it; but it is manly, womanly, courageous enough to establish good principles rather than follow bad fashions. Whoever knows more than his neighbor is in honor bound to show his neighbor the highest light which he himself enjoys. In so doing two great advantages are at once secured: he who sheds the light is not only a blessing to others, but he himself will enjoy superior health, joy, and freedom by asking of the soul within, rather than of the world without, "What wilt thou have me to do?"

DEPARTMENT OF

PSYCHIC EXPERIENCES.

"ON THE STAIRS."

I can positively vouch for the absolute truth of the following statement, the only alteration being in the *names*, which I do not feel at liberty to use in print.

In the early part of last June, having had a very long and exhausting illness, my sisters and other relatives agreed that it would be a complete recreation were we all to meet in a New England farm-house and spend a summer there by ourselves. The house we found was in the northern part of Orange County. It was an ordinary stone house, with a porch in front and a bay-window on the second floor. There were only two stories, the hall in the middle with parlors and library on either side, and a wide staircase in the hall. On the right beyond the library there was built an extension, forming a long low dining-room, always cool and shady. Beyond that was the kitchen. From the dining-room was a door in the wall, opening with a heavy spring, and leading up from it there was a narrow staircase without a railing. The door when closed was papered like the rest of the dining-room, and hardly to be distinguished from the wall.

On ascending the front stairway we reached a large square hall, from which opened four bed-rooms. From the back bed-room on the right there were two doors, one of them leading to the narrow staircase at the back of the house ; and outside of the end window in the hall could be seen an old-fashioned well, with a bucket and a windlass and long chain.

The surrounding country was in a high state of cultivation as far as the eye could reach. Our landlady, Mrs. Stevens, was a quiet woman, a widow, with several fine-looking sons.

The others arrived before I did, and on the night of my arrival with my little daughter of fourteen, we retired soon after supper. My bed-room was a large one in front; my cousins had the one opposite, and the two rooms in the rear were occupied by my two sisters and a child.

One evening I was taking a walk with one of my sisters, when I remarked that she looked very tired and asked if she rested well at night. She replied that she could not sleep, and was terrified every night, but did not wish it to be mentioned, as it would break up the party, and no one else seemed to have been disturbed. I asked in some alarm what had happened. She then told me that almost every night, between 12 and 1 o'clock, a great, heavy man seemed to fall headlong down those narrow stairs outside of the door leading to the dining-room. She always jumped up at once and looked down the stairs, expecting to see a terrible sight, and to her amazement there was nothing to be seen but a flood of moonlight from the window at the top; and on returning to her room the bucket and chain in the well behind the house rattled with so much noise that she was sure they were drawing water for the wounded man. To her astonishment, however, there was nobody to be seen at the well. She had heard this repeated several times during the past few weeks, and she always thought it must have been one of the young men returning home under the influence of liquor; and feeling sure that he had broken some of his limbs or his neck, she was amazed each morning to see all the young men uninjured.

I tried in vain to convince my sister that she had dreamed or imagined this story, for some of the others would surely have heard it. She was not to be shaken, but made me promise not to tell the others, and said that the next time it occurred she would inform me at once and we would examine together. I have always been the "brave" one of the family, and equal to any emergency. I purposely left my door open at night, after that, for the main part of the house was entirely given over to our use.

I think it was a week afterward that I was awakened suddenly in the middle of the night by my sister Adele, who, with little Maud by her side, stood near my bed, telling me, in terrified whispers, "that one of the young men had just fallen down the back stairs near the dining-room; and he must have been killed, for he seemed to pitch down headlong, shaking the whole house, and

they heard somebody rattling the chain, drawing water for him." They were both terrified, and yet did not wish to awaken the others.

I got up at once, and we went quietly through the room of the first sister to the stairs beside her door. She, by the way, was sleeping quietly, and had not heard a sound, which the others could not possibly understand. We went down and opened the door. There was not a creature to be seen, and nothing was disturbed. We then agreed not to tell the others, and when we returned to our respective rooms, I almost persuaded my sister that she had been dreaming. In the morning not one of the young men was missing.

The next night, when we were all sound asleep, I was suddenly awakened by hearing what I thought was a heavy bedstead falling down the stairs. It seemed to shake the entire building. I sprang out of bed and into the hall, and there I met, coming to my room, in bare feet and night-dress like myself, the two cousins who slept in the front room opposite mine—both quiet Scotchwomen and not at all impressionable. They had heard the same noise. We three hurried downstairs. We passed through the library to the dining-room, and I confess, not without a little nervousness. We pulled open the door with the spring at the foot of the stairs, and there was no one to be seen.

None of us knew what to think of this extraordinary proceeding, but we were all firmly convinced that *somebody* had fallen downstairs. The mystery lay in the absolute disappearance of the injured man. However, we concluded to drop the subject from our memories if possible, and at any rate not to tell the others.

About a fortnight after this, a resident of the village invited me to take a drive with her, which I gladly consented to do. As we drove through the country, Miss Leland turned to me suddenly and said: "Well, Mrs. S——, you and your party have now been two months with Mrs. Stevens—a longer time than any one else has ever remained there; so I suppose you must all like it." I hastened to answer that assuredly we did, that we were very comfortable indeed. Miss Leland looked strangely at me for a minute through her glasses, and then to my amazement remarked, "You evidently don't mind ghosts, or spirits." I confess I was surprised, but thinking this was a chance not to be lost, I said:

"Ghosts? where? I have always been anxious to see one." Miss Leland then told me that the entire neighborhood believed Mrs. Stevens's house to be haunted, and no human being—not she herself—would at any time enter it. All their former boarders were so terrified that none of them ever remained for more than two weeks at a time. I said, laughingly: "Poor Mrs. Stevens! Is that why her hair is so white? She is still a young woman, but looks as if she had a history."

Miss Leland said she had lived there all her life and knew everybody about the country. She was at this time sixty years of age, and a keen, clear-headed American woman. She said that about thirty years ago Mrs. Stevens had come to the place as a school-teacher. She was about eighteen years of age and very beautiful. The school-house was not far from the post-office, and she attended to both, boarding in a house near by.

Mr. Stevens was then a large, fine-looking, well-built man of forty. He owned the farm and a considerable amount of other property inherited from his father. He lived alone in the house and devoted himself to the farm, of which he was justly proud, and to the raising of blooded horses, which he sold in New York in the autumn. He was considered the wealthy man of the county, and when it was announced that he had quietly married the pretty school-teacher, the neighbors thought her a very fortunate woman. They were happy and devoted to each other.

After a few years, when there were five children at the farm-house and everything still seemed to prosper, a day came bringing with it a horror. One Sunday morning, while Mrs. Stevens was preparing breakfast for the family, she entered the dining-room with her neat little maid, bearing hot coffee, etc., for the boys were clamorous for breakfast. Mrs. Stevens asked for the father, who had been with them earlier in the morning, and was told he had gone upstairs. She hastily pulled open the door in the wall, which led to the narrow staircase, when—horrors! what was this? The dead body of her husband—his face purple and his neck broken! He had fallen from the top, and becoming wedged in at the bottom, had died there. Whether it was a stroke of apoplexy or a sudden faintness no one ever knew.

The poor wife went into convulsions, followed by an attack of brain fever. When she recovered she closed the house and moved

to a neighboring town to educate her boys, leaving her husband's trustworthy farmer in the cottage to attend to the farm.

Years went by and the mother and children finally returned to spend a summer, bringing also as a companion a young sister of her husband, a delicate girl, who had never known what it was to be entirely well. They had been in the house but a few weeks when Mrs. Stevens went to church with her boys on Sunday morning, leaving the aunt on the front porch reading the papers. The servant was in the kitchen at the rear of the house. When Mrs. Stevens returned at one o'clock the house was deserted. The servant, after some time, was found at the farmer's cottage. She said she had searched in vain for Miss Lilly and was afraid to stay in the house alone!

Miss Lilly's disappearance was a mystery, and although every possible search was made, they had no trace of her for nearly a week, when it eventually happened that her hat was drawn up in the bucket from the well. Her body was soon recovered with a small mug tightly grasped in her hand, showing that in trying to pull up the bucket she had lost her balance and fallen in.

Of course this terrible fate filled them again with horror and the house was closed for a second time, in which state it remained until the year of the World's Fair, when Mrs. Stevens went to Chicago with her children, where she formed a plan for opening the farm-house to summer boarders. In order to do so, the mother, whose hair by that time was absolutely white, made a visit to the old place and decided that much had to be done to make the house attractive. Accordingly, from New York were summoned painters, paper-hangers, furniture dealers, and carpet men; and when all was done several thousand dollars had been spent. The boarders came and *went*, over and over again. No one stayed a month, the excuses being many and varied. Throughout the village it became known that they were unable to sleep on account of the ghosts that tormented them at night. Not one of the neighbors would at any time enter the house.

I have now told my tale as simply as I could. I know it to be true, but I cannot explain it. Coming within my own experience, however, this is to me a reliable ghost story.

J. M. S.

MARK TWAIN ON "SECOND SIGHT."

Several years ago I made a campaign on the platform with Mr. George W. Cable. In Montreal we were honored with a reception. It began at two in the afternoon in a long drawing-room in the Windsor Hotel. Mr. Cable and I stood at one end of this room, and the ladies and gentlemen entered it at the other end, crossed it at that end, then came up the long left-hand side, shook hands with us, said a word or two, and passed on, in the usual way. My sight is of the telescopic sort, and I presently recognized a familiar face among the throng of strangers drifting in at the distant door, and I said to myself, with surprise and high gratification, "That is Mrs. R.; I had forgotten that she was a Canadian." She had been a great friend of mine in Carson City, Nev., in the early days. I had not seen her or heard of her for nearly twenty years; I had not been thinking about her; there was nothing to suggest her to me, nothing to bring her to my mind; in fact, to me she had long ago ceased to exist, and had disappeared from my consciousness. But I knew her instantly; and I saw her so clearly that I was able to note some of the particulars of her dress, and did note them and they remained in my mind. I was impatient for her to come. In the midst of the hand-shakings I snatched glimpses of her, and noted her progress with the slow-moving file across the end of the room, then I saw her start up the side, and this gave me a full front view of her face. I saw her last when she was within twenty-five feet of me. For an hour I kept thinking she must still be in the room somewhere, and would come at last, but I was disappointed.

When I arrived in the lecture-hall that evening some one said: "Come into the waiting-room; there's a friend of yours there who wants to see you. You'll not be introduced—you are to do the recognizing without help if you can."

I said to myself, "It is Mrs. R.; I sha'n't have any trouble."

There were perhaps ten ladies present, all seated. In the midst of them was Mrs. R., as I had expected. She was dressed exactly as she was when I had seen her in the afternoon. I went forward and shook hands with her, and called her by name, and said:

"I knew you the moment you appeared at the reception this afternoon."

She looked surprised, and said: "But I was not at the reception, I have just arrived from Quebec, and have not been in town an hour."

It was my turn to be surprised now. I said: "I can't help it. I give you my word of honor that it is as I say. I saw you at the reception, and you were dressed precisely as you are now. When they told me a moment ago that I should find a friend in this room, your image rose before me, dress and all, just as I had seen you at the reception."

These are the facts. She was not at the reception at all, nor anywhere near it; but I saw her there, nevertheless, and most clearly and unmistakably. To that I could make oath. How is one to explain this? I was not thinking of her at the time, had not thought of her for years; but she had been thinking of me, no doubt. Did her thought flit through leagues of air to me, and bring with it that clear and pleasant vision of herself? I think so. That was and remains my whole experience in the matter of apparitions—I mean apparitions that come when one is, ostensibly, awake. I could have been asleep for a moment; the apparition could have been the creation of a dream. Still, that is nothing to the point; the feature of interest is the happening of the thing just at that time, instead of an earlier or later time, which is argument that its origin lay in thought-transference.—*Mark Twain, in Harper's Magazine.*

* * *

DECEPTIONS OF THE SENSES.

The senses are subject to illusions in proportion to the remoteness of the information that they give from the immediate necessities of the organism. Touch, the most immediate and least inferential of the senses, is least subject to illusions; while sight is so very much so that the blind often say they have an advantage over the seeing in being free from visual illusions. The illusions of bodily motion are much nearer to those of touch than to those of sight, and yet they can under certain conditions be induced through visual impressions. Of this the writer has recently had two interesting examples. He was standing upon the floor of a

railroad station, the boards of which were laid with a considerable open space between them, and the shadow of an electric light was moving up and down by the swinging of the light in the wind. Looking at the floor it seemed as though the shadow were stationary and the floor boards moving. From this it followed that the person on it was moving too, and the writer distinctly felt the swinging sensation; in fact his attention was called to the phenomenon by this feeling of motion. The other observation was as follows: While riding in the cars and looking out of the window the trees and all are seen to move in the opposite direction. If, now, one looks in a mirror so situated that it reflects the passing landscape, which, however, must not be visible except in the mirror, one has the illusion of moving in the opposite to the real direction of motion, owing to the reversal of the image in the glass. In both these cases an immediate bodily sensation is induced by a more or less unconscious inference through visual sensations.—*American Analyst.*

* * *

A MYSTERIOUS WARNING.

A concise instance of occult warning is told by a gentleman of sturdy intellect, yet one strangely sensitive to such unusual influences. When a boy of twelve, he had gone to bed, but wakened, apparently, to hear a rap on the floor of the sitting-room below. His father called loudly, "Come in;" and added, in surprise: "Why, Herbert, what are you doing here this time of day?" The answer came distinctly: "Amelia died last night at ten o'clock." Amelia was a favorite cousin of the boy, whose people lived twenty miles away; and springing out of bed, with tears streaming from his eyes, he went into the sitting-room, to find his parents quite alone. Asking, in surprise, for Herbert, they said he had not been there. The child insisted, and repeated what he had heard. His father, after curiously noting that it was on the stroke of ten, told him harshly he was dreaming, and sent him back to bed, where he cried himself to sleep. The next morning, at early breakfast, there was a knock at the sitting-room door; the boy's father cried: "Come in;" and added: "Why, Herbert, what are you doing here this time of day?" Herbert said: "Amelia died last night at ten o'clock."—*The Basis.*

DEPARTMENT OF

HEALING PHILOSOPHY.

[We invite contributions to this Department from workers and thinkers in every part of the world, together with information from those familiar with Eastern works containing similar teachings which would be valuable for reference. Well-written articles of moderate length will be used, together with terse sayings, phrases, and quotations adapted to arouse comprehension of those principles of wholeness and harmony on which the health of a race depends. The wisdom of the sages and philosophers of all periods and climes, as well as the most advanced expression of modern thought in these lines, will find a welcome in these pages. Co-operation of earnest friends in so brotherly a cause as this will result in a mighty influence for permanent good, physically, mentally, morally, and spiritually. Let us, therefore, in this attempt join hands, minds, and hearts, for a permanent healing of the nations by developing that degree of knowledge which shall make health their common possession.]

TRAINING FOR LONGEVITY.

It is the privilege—nay, the duty—of every one to live as long and as well as possible. The first requisite for long life is to know that the body is not the real man, but his servant. In the multiplicity of articles written, giving suggestions and advice as to attaining a healthy old age, minute directions are given for the exercise and care of the body, while the temper and condition of the spirit which dominates it are too generally ignored. Many widely differing systems of dietetics are devised and prescribed. Some say that bread and cereal foods are the "staff of life," while others pronounce them to be the "staff of death," declaring that meat, fruits, and nuts are the only "natural foods" by the use of which health may be maintained.

In the midst of all this contradiction, it is refreshing to find an authority of such high standing as Sir Benjamin Ward Richardson, M.D., of England, taking into account the serenity of spirit which comes from a well-ordered life, as being the true secret of longev-

ity. He thinks that the normal period of human life is about one hundred and ten years, and that seven out of ten average people could live that long if they lived in the right way. He says "they should cultivate a spirit of serene cheerfulness under all circumstances, and should learn to like physical exercise in a scientific way." No man, he thinks, need be particularly abstemious in regard to any article of food, for the secret of long life does not lie there. A happy disposition, plenty of sleep, a temperate gratification of all the natural appetites, and the right kind of physical exercise—these will insure longevity in the majority of cases.

But most people invite old age and decrepitude by their mental attitude of expectancy. They dread its helplessness and loss of powers; they look upon the state as inevitable, and by keeping the mental picture always before their vision they hasten its externalization. We sometimes hear people at forty, and often at fifty, speaking of themselves as "old," and saying that they cannot do so much as they used to do, and that less should be expected of them. If they had kept the right mental attitude toward life, they would be able to do more than ever, and if the world had been taught to rightly regard advancing years, it would expect more of a man at forty-five or fifty than at twenty-five.

Another way in which many invite a second childhood is by giving up business and other responsibilities, practically laying aside all mental and physical activity in which they were engaged while they considered themselves in their "prime;" and what else but decadence of physical and mental powers could be expected to follow their disuse? The men and women who are advancing in years with power and beauty are the ones who continue in their callings. Consider Mary A. Livermore and Julia Ward Howe, still laboring mightily for God and humanity with the pen and on the platform; Edward Everett Hale, not only preaching but continuously pouring forth a stream of literary work, and withal finding time and strength for foremost endeavor in numerous public and benevolent undertakings; the venerable S. F. Smith, whose name will be forever associated with his immortal hymn, "My Country, 'Tis of Thee"—eighty-six years of age, with a voice that rings through a vast audience like a clarion note, conversant with seventeen languages, and yet with the courage to begin now to master the difficult tongue of the Russians; while on the other

side of the water there is Gladstone, the "Grand Old Man," a marvel of physical and mental endurance. Less prominent examples are to be found in nearly every community, and there is no reason why they should be exceptional instances instead of the general rule.

The body is made up of purely organic material; and if it be renewed every day by proper nourishment, what can it know of advancing years? The strain and stress and fret and worry of mental attitudes are the largest factors in bringing lines into our faces and feebleness into our limbs, and inducing general and specific conditions of disease. The effects are wrapped up in the causes, and we cannot take the one without the other. They also befog the mind and separate us from God, or rather from the consciousness that in "Him we live and move and have our being." We are, in truth, children of Infinite Love, and if we only would, we might abide in perfect peace, regardless of outward circumstances. There are those who do this, and their sweetly serene countenances seem to possess a charm which keeps old age in abeyance. We should know that this is not the privilege of a few choice souls, but that we are all equal in heirship.

An instance which proves that the outward manifestations of age are governed by mentality was published some years ago in the London *Lancet*. A young lady, disappointed in love in her early years, became insane and lost all account of time. She perpetually believed that she was still living in the same hour in which she last parted from her lover, and she stood daily before the window watching for his return. In this mental state she remained youthful, having no consciousness of lapsing years. It is said that some American travellers, who saw her when she was seventy-four, supposed her to be a young woman. She was neither gray nor wrinkled, and on seeing her, those unacquainted with her history would often guess that she was under twenty years of age.

The efficacy of mental states in preserving a youthful appearance is often noticeable with mothers who are mindful of the injunction of Froebel, "Come, let us live with our children!" The happy sympathy of thought and feeling which keeps them perpetually in loving touch with childhood and youth serves as a fountain of perennial youth; and this is still more marked when these same wise mothers go right on from "living" with their own

children to years of sympathetic intercourse with their children's children. How can such women "grow old" in the common acceptation of the term? The same is as often true in the case of teachers and others who are kept close to the mind and heart of youth. They are counted "young," and they *are* young, no matter what the family records may say.

Activity and usefulness must be regarded as factors in training for the youth of old age. Work is one of the beneficent provisions of Providence. Chauncey M. Depew says that he has observed that health and longevity are indissolubly connected with work.

People break down, not so much from hard work as from their mental attitude toward their occupation, or from some other unwholesome mental state induced by environment. If you love your work, and understand the higher law of Being so as to draw a constant supply of strength, you can labor untiringly. If you are engaged in work distasteful to you, either change your business or change your attitude toward it, in order to avoid premature decay of your powers. "If you cannot realize your ideal, you can idealize your real," says a preacher who is also a philosopher. Work you may and work you must, but let it be at something into which you can put your mind and soul. Work performed for personal aggrandizement, or from any merely selfish motive, cannot be depended upon to promote health and longevity. There must be the nobler aim of promoting the welfare of humanity. This does not mean that every one must plunge into direct humanitarian lines; but any honest, useful labor may be dignified by an unselfish spirit, and thus indirectly promote the general good. George Herbert explains that:

> "A servant with this clause
> Makes drudgery divine;
> Who sweeps a room as by Thy laws
> Makes that and the action fine."

In training for a youthful old age, the re-creative value of simple pleasures and amusements should also be taken into account. This needs to be an every-day affair in order to realize its most beneficent results. Just as soon as the day's work is over, drop from your mind every business care and fill the hours with something you enjoy—something which will make others happy as

well as yourself. It need not always be amusement, but some different kind of work or study which will turn the mind into new channels of thought. It may be a romp with a child ; if so, enter into the sport with the spirit of a child, who, for the time, forgets everything else. If you have never tried it, you will be surprised at the restful relaxation which follows a simple game. An hour of sympathetic interchange of thought and experience with a true friend is one of the most soothing of recreations. The mind and the heart both expand under its genial influence. Conventional calls and visits are not referred to, but that of heart answering unto heart in loving communion.

If you can do so, arrange to give yourself a week or a month of entire change of scene during the year, but do not take a vacation in the usual American fashion—by seeing how many hundreds or thousands of miles you can cover in that space of time. The whirl and excitement of hurried travel produce a brain weariness which will leave the body more exhausted than it was before. Instead of this, strive to get near to Nature's heart, and then keep still enough to listen to her whispered messages of peace, joy, love, and trust. They will refresh you with the oil of gladness, and you will return from such an experience with increased vigor of body and breadth of soul.

The human race is a unit, and we ourselves can rise only as we lend a helping hand to others. It is impossible for any one to climb to a great height above his fellows ; therefore, so long as the race-thought expects infirmity and decrepitude to accompany advancing years, they can only be approximately warded off. Our duty, then, is to hold up the ideal standard and do what we can to hasten its glad realization for generations yet unborn. If we live up to our highest aspirations to-day, new glories will beckon us on to-morrow.

The following terse directions as to the maintenance of health are often given by a prominent metaphysician of Boston to his patients and pupils. Heretofore they have been unpublished :

" Stop thinking of the body. Keep it clean, and comfortably and becomingly clothed, and then forget the *thing* in the *idea* which you should endeavor to express through it—man made in the image of God. Your body should be no more to you than your house, through which you should endeavor to express the idea—*home.*

"Stop finding fault with the weather and speaking of every change of the atmosphere as if sickness were contained therein. Refuse to take cold. Some people speak of certain days and atmospheres as '*good* for pneumonia.'

"Stop describing your sensations. Stop saying you feel sick, feel tired, feel weak, feel hot, feel cold, feel anything. Cultivate *thought*, not sensation.

"Stop speaking of food as digestible or indigestible. Eat what you like and be thankful. Many an invalid is living under the control of sensation as much as the glutton or the inebriate.

"Forget self in seeking to make others happy.

"Banish fear by ceasing to think or talk about it. Stop saying 'I am afraid' of anything.

"Fear, distrust, and doubt are depressing sensations. Cultivate hope, faith, and trust. They are the tonics of the mind.

"Realize that there is but one Life in the universe, and that man cannot be separated from that Life.

"Be not anxious if a day pass by in which you fail to eat breakfast, dinner, or supper; but do not allow a day to pass without adding some thought to your mental store which you will be glad to incorporate into your mortality.

"Never say you are in poor health. There is no qualification to health. You might as well speak of poor harmony.

"Establish an equilibrium of mind, and the bodily functions will take care of themselves." HELEN L. MANNING.

PEOPLE die in terror, because they do not know whither they are to go, and they are apt to fancy the worst of what they do not understand. . . . There is nothing that nature has made necessary which is more easy than death. We are longer coming into the world than going out of it. It is but a moment's work, the parting of the soul and body. What a shame is it, then, to stand in fear of anything that is over so soon!—*Seneca.*

RETIRE into thyself. The rational principle which rules has this nature, that it is content with itself when it does what is just, and so secures tranquillity.—*M. Antoninus.*

THE POWER OF IMAGINATION.

The human imagination is capable of accomplishing wonders. An English publication, *The British and Colonial Druggist*, a copy of which I have before me, tells of the recent death at Hackney of a young lady who was bent upon suicide. She swallowed a dose of a certain insect powder, which is entirely harmless to human bodies. But she was under the impression that it was a deadly poison, and notwithstanding its innocuous character the power of her imagination was such that she anticipated the result she expected and actually died.

This case has two precedents well known to medical writers, and of which some of you have probably heard. A convict who had been sentenced to be hanged was handed over to a body of medical practitioners who wished to experiment with him as to the power of imagination. After being told that he was to be bled to death he was blindfolded, and the back of a knife run quickly, while being pressed hard, over one of the main arteries of his body. Warm milk was then pressed from a sponge over the spot where the wound was supposed to be, and the fluid allowed to trickle into an open vessel. The man, under the impression that his life-blood was dripping away, died during the progress of the experiment, although not the slightest harm had been done him.

The other case was that of a college porter who was subjected by students to a mock trial for some trumped-up offence and condemned to have his head severed from his body. Before being blindfolded he was shown the block and axe, with which he was told the decapitation was to be done. His head was placed in position and he was then dealt a sharp blow on the back of his neck with a wet towel, the water from which supplied to his alarmed imagination the place of blood springing from his severed arteries. The man fell to the ground, and when they picked him up they found that he was a corpse.

Now, doesn't it stand to reason that if the imagination possesses the power not only to bring on disease, but even to kill, it may likewise by a similar effect upon the human system produce a cure? Your answer must certainly be in the affirmative, and therein lies the basis of the so-called "faith cures." It was known even in the days of Plato.—*Philadelphia News.*

THE WORLD OF THOUGHT

WITH EDITORIAL COMMENT.

"THE IDEAL OF UNIVERSITIES."

In this issue of THE METAPHYSICAL MAGAZINE, Dr. Adolf Brodbeck concludes his series of articles on "The Ideal of Universities." It is the intention of The Metaphysical Publishing Company in the near future to reproduce these valuable papers in book form. It is believed that they contain the most accurate history of the development of educational institutions since the earliest times, and that the work will prove invaluable for reference use. The information is systematized and classified in chronological order, and the defects in modern methods of imparting instruction, especially with regard to the sciences, are clearly pointed out and remedies are suggested. The article in the present number is of special interest and importance.

* * *

THE REALITY OF SPIRITUAL VISION.

The following extracts are taken from a recent editorial in *The Outlook*, on the late president of Amherst College:

"Philosophic teachers may be divided into two classes: the sensational and the intuitive. By the sensational we mean all those who believe that man's only access to knowledge is through the senses, and who either deny that the spiritual and invisible world can be known at all, or affirm that our beliefs concerning it can only be deduced from the material. By the intuitive we mean all those who believe that man is endowed with a power of spiritual vision, by which he takes immediate and direct cognizance of the invisible world, and that the testimony of the spiritual consciousness is as trustworthy as that of the senses. The greatest religious teachers, from Paul to Phillips Brooks, belong in the second group; in our judgment, the greatest philosophical thinkers, from Plato to Hegel, belong there also. Such thinkers are bound together by a spirit, not by a dogma. For each one is, by the very nature of his philosophy, in some measure an original explorer, and adds the witness of his own spiritual consciousness to that of the aggregate con-

sciousness of the world, much as a scientist adds the result of his own observations to that of previous observers. To this school belonged President Seelye. He not only believed in the reality of the spiritual vision; he trusted it, both in himself and in others. This characteristic unified his life, appeared in various manifestations in the various phases of his career, and was in all alike the secret of his power. As a preacher he was rational, but not a rationalist; his sermons were not deductions of spiritual truth from observed phenomena, but affirmations of spiritual truth attested by spiritual vision. As a publicist he simply ignored, with absolute indifference, the political machine and its methods, and rested with a serene and undoubting confidence upon great fundamental politico-moral principles. In his college administration we believe he never once asked for money. He believed that if the college did its intellectual and spiritual work effectively, the necessary endowments would not be wanting, and the result proved the soundness of his faith. Eight hundred thousand dollars were received during his administration. He practically abolished college discipline, and showed his confidence in spiritual restraints by trusting exclusively to them to maintain college order. Though doubtless he was sometimes deceived and disappointed, and sometimes unable to carry out his own ideas because others shared with him the government responsibility, the improved *morale* of the college under his presidency substantiated his theory and justified his confidence in the spiritual endowment of the students. His twofold faith—that in every man there is a divine potentiality, and that it becomes active and efficient only by actual contact with the ever-present God, a seed of truth which germinates only in the sunshine—was the central truth of all his philosophic teaching, made him the inspirational teacher that he was, and made the atmosphere of his class-room one of perfect intellectual freedom. For only he who really believes in the spiritual nature of man can awaken that nature in others; and he never fears the freest possible discussion of the highest themes who believes that God has equipped his children with the power of spiritual vision. Only the unbelieving dread liberty of discussion.

"Preacher, publicist, administrator, teacher, President Seelye was in all a man of vision, trusting to it in himself, and believing in its sacred power in others."

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THE more and stronger a man's passions, the more and stronger are his beliefs, faiths, and convictions.—*Constable.*

* * *

AS RAIN breaks through an ill-thatched house, passion will break through an unreflecting mind. As rain does not break through a well-thatched house, passion will not break through a well-reflecting mind.—*Buddha.*

THE SECRET OF POWER.

There is certainly a law of happiness. To find this law, try seven or seventy or seventy thousand times honestly to make happiness not only a life study, but a *business*. If you find yourself thinking thoughts of despondency, turn from it and change your habit of thought. Don't dwell on the ills of the past. Strike out for higher ideals, and for such reading as will strengthen and not weaken your mind. We don't advise you to start with esoteric literature, but skip the general or miscellaneous for some good current metaphysical publication. These prints are coming in fashion now, and they are far more helpful as soul-developers than all that came before them. They teach the doctrine for men or women *not* to be ruled by mere things, but get into the spirit realm and live in that wherever you are. It involves right direction of thought and hence the power of right thinking. Think, think, think bright thoughts and be bright. Think good-will, trust divine love, and there is nothing on earth can down you. Do but think right in all waking hours (according to a principle carried with you in your mind), and you are a philosopher as well as a Christian. "For as a man thinks, so is he."

Take the principle of love as above indicated as a basis of all your thought. Think that principle out in every detail every day. It will compel you to be different from what you were. You will drop bad company and whiskey and get interested in the science of good behavior and temperance and happiness. And when you do get interested, a thousand yoke of oxen could not pull you back to the "world" again. This is certain as destiny. If you are unhappy the fault is yours, not somebody else's. You have no right to be unhappy—we mean you that lay claim to intelligence. It is pusillanimous thinking that makes moral cowards and poisons individual and societary character. The individual is to see to it that he thinks happiness and compels everything else in the world to bend or contribute to that idea. Such an individual can laugh to scorn the beggarly elements of this world. His greatness will bear down all opposing forces.—*Prohibition Globe, Denver, Col.*

* * *

MAN at his birth is supple and weak; at his death, firm and strong. So is it with all things. . . . Firmness and strength are the concomitants of death; softness and weakness the concomitants of life. Hence he who relies on his own strength shall not conquer.—*Tao-Te-King.*

* * *

PROFOUND knowledge is the best of possessions.—*Count Katsu, of Japan.*

THE fact to which I want to call attention is that the master of *jiujutsu* never relies upon his own strength. He scarcely uses his own strength in the greatest emergency. Then what does he use? Simply the strength of his antagonist. The force of the enemy is the only means by which that enemy is overcome. The art of *jiujutsu* teaches you to rely for victory solely upon the strength of your opponent; and the greater his strength, the worse for him and the better for you. I remember that I was not a little astonished when one of the greatest teachers of *jiujutsu* told me that he found it extremely difficult to teach a certain very strong pupil, whom I had innocently imagined to be the best in the class. On asking why, I was answered: "Because he relies upon his enormous muscular strength, and uses it." The very name "jiujutsu" means *to conquer by yielding*. . . . The Occidental mind appears to work in straight lines: the Oriental in wonderful curves and circles; yet how fine a symbolism of Intelligence as a means to foil brute force! Much more than a science of defence is this *jiujutsu*: it is a philosophical system; it is an economical system; it is an ethical system (indeed, I had forgotten to say that a very large part of *jiujutsu* training is purely moral); and it is, above all, the expression of a racial genius as yet but faintly perceived by those Powers who dream of further aggrandizement in the East.—*Lafcadio Hearn.*

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WHAT is needed is such a living faith in God's relationship to man as shall leave no place for that helpless resentment against the appointed order so apt to rise within us at the sight of undeserved pain.—*Hon. Arthur J. Balfour.*

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RESPONSIBILITY: A QUERY.

There came to earth a soul: who knows the source?
Blackened it was by sin inherited.
Within the squalor of a slum it dwelt
And fed, ay, flourished there, on what it found;
Moved, breathed in vice, and when to manhood grown,
The time when dreams, ambitions should be best,
Obeyed its nature—shocked the world with crime.
Men reared to purity and worthy lives
Pursued this soul—asked reason for its sin;
And finding in such mind naught that they could read,
Upon death's sea—dark, mystic like itself—
They hurled it forth. A picture fraught with gloom.
The days are painting scenes like this. Who shall be held accountable?

—*Ines Cutter.*

BOOK REVIEWS.

ELEMENTS OF METAPHYSICS. By Dr. Paul Deussen. Translated by C. M. Duff. 337 pp. Cloth, $1.50. Published by Macmillan & Co., London and New York.

This valuable work is arranged in encyclopædic form for the convenience of students, and is carefully prepared to meet the requirements of a text-book. The author, being professor ordinarius of philosophy at the University of Kiel, Germany, has thus been enabled to appreciate the value of the form together with that of the spirit of his work. It is intended also as a guide for lectures and private use. To all students of metaphysics who aim to stand upon the pinnacles of learning, so far as yet developed, this work is especially valuable. The line of investigation is confined to the Western interpretation of Eastern metaphysics. It refers to the scientific proof presented by Kant to substantiate that which was only apprehended by Platonism and Vedantism; furthermore, it dwells upon the interpretation of Kantian philosophy developed by Schopenhauer. The author gives to Kant the very highest metaphysical tribute for his transcendental dogma: the apriority of time, space, and causality. Where the vision of Kant failed, Schopenhauer, his disciple, took one great step in the further development of the subject. In the author's words: "No sculptor's chisel, no poet's hymn, can worthily celebrate him for it." Schopenhauer must be appreciated for his intellectual subtlety. It is true that he is to Kant what Plato was to Socrates; yet his philosophy is pessimistic in character, regarding existence as sin and the "denial of the will" as the only act of morality. "Let us hope that under the impending salutary revolution which Schopenhauer's doctrine will cause in the domain of empirical science, the depth of Schopenhauer's thought may not be so overwhelmed as was that of Plato by Aristotle." While there is great value in the denial of the will, yet even Schopenhauer reaches that point where he is obliged to draw the veil over his subject, in which his interpreter regretfully complies—but with those words which progress is ever ready to disprove, "a veil which no mortal hand shall ever lift." As Schopenhauer lifted the veil from the philosophy of Kant, so will another doubtless follow after Schopenhauer. We are indebted to the author for a work at once so thoughtful, so interesting, and so accurately analytical that we are compelled to acknowledge these powers in him as invaluable guides to the mountain-peaks of metaphysical learning.

PERPETUAL YOUTH. By Eleanor Kirk. 138 pp. Cloth, $1.00. Published by the Idea Publishing Co., Brooklyn, N. Y.

When profound thinkers are searching the depths of science, and metaphysicians are expounding the principles of Being, the world at large is often at a loss to comprehend their meaning. Valuable as it is in its own field of learning, yet it needs an interpreter who can simplify its intention under a liberal, heart-to-heart sympathy—such as a woman can best realize and give. The author has here applied to the simple affairs of daily life a truth that will make them far less the mechanical and uninteresting drudgery that they once appeared. She has answered many a weary sigh against the burden of existence, together with a little good counsel to mothers, going back even to the pre-natal influence upon the child; to those who are creed-bound she has spoken a word—how to be free; and those who are groaning with age she has inspired with the spirit of youth. Her pages are fresh, easy reading, and point the way to wholesome thinking, right living, health, happiness, and peace.

VITA: Prolongation of Life and Perpetuation of Youth. By Havilah Squiers. 96 pp. Paper, 35c. Purdy Publishing Co., Chicago, Ill.

The question of prolonging life is one that has occupied the attention of all ages, and with it is a natural corollary in the search for the philosopher's stone. Life is not to be found by alchemy nor in the material world. All who search for it there will meet with inevitable disappointment. The author treats the subject metaphysically, pointing out the purpose and power of mind, and finding the source of life in man's spiritual nature. Not all metaphysicians are prepared, however, to accept the conclusion here given, which is the philosophy of Spinoza, that "man is God"—except as he is the manifestation of the Divine Being. The doctrine is suggestive of a broader understanding, but it is apt to be misleading when limited to finite man. It must be remembered that this philosophy is true only in the highest attainment of spirituality.

PRIMER OF PSYCHOLOGY. By George Trumbull Ladd. 224 pp. Cloth, $1.00. Published by Charles Scribner's Sons, New York.

The general principles of psychology are here so concisely stated as to be valuable not to the youth alone but to those of maturer minds. The author has successfully accomplished the difficult task of condensing so broad a subject into the limitations of space required by a primer, and at the same time losing nothing in the vital interest of the subject. This work is one that will undoubtedly awaken the mind of the reader to a desire for a deeper research in the science of psychology, to the literature of which the present author has been one of its most generous contributors.

THE

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INITIATION:

THE SELF AND THE "SELVES."

BY FRANZ HARTMANN, M.D.

(*Part II.*)

II. *The personality, or astral body.* (*Sukshma Sharira.*) The physical body is the outward material expression of the personal image called the "ethereal astral form." If there were no personality, there would be no personal character and no personal appearance. If there were no "astral body" existing in the "astral light" (the memory of the world-soul), there would be no visible corporeal image reflecting its characteristics; and without that expression on the material plane the personality could not be seen with the physical eye.

The personality of a man is the expression of the sum of the attributes manifested in him. As these attributes are many and of various shades, and moreover continually subject to change, it is not only (like the physical body) a very complicated thing, but also very changeable. Not only does it change during the period between the cradle and the grave, but it changes to a certain degree every moment of time; for each new experience produces a change in man's personality, and it may truly be said that no man is exactly the same personality which he was a moment ago. While the grossly material appearance of man undergoes only a gradual change,

the "astral man" changes more rapidly. The state of consciousness in man's personality constitutes his "self," and, as these states change, the "selves" of a man are very unstable and changeable things.

What is it that is personally conscious in man? Surely his personality, and not the body of flesh and bones which he inhabits; for the body, without the life that comes from the inner inhabitant, would be a corpse. In this personality we discover two aspects: First, as a living and sentient being; secondly, as a thinking entity. These aspects are described by Shankarâchârya as two envelopes of the soul, a lower and a higher one, as follows:

(1) The envelope of the soul constituting *the body of life* (*Pranamaya Kosha*, corresponding to the *Linga Sharira*). He defines it as "being constituted of *Prana* (life), with its five-hood of vital airs and its five-hood of powers to hear, speak, etc." This is the living animal man hidden within the visible body. His consciousness is the product of the sum of the sensations which he receives from external nature by means of the impressions that come to him through the organs of sense, and it continually changes according to the nature of these impressions. Such a temporary self-consciousness can be called neither real nor permanent. It exists for a moment, to be changed the next; and the reason why we do not every moment find ourselves another personality is on account of the continuity of impressions and the memory that links them together.

(2) The envelope of the soul constituting the *body of thought* (*Pranamaya Kosha*, corresponding to *Kama Manas*). This is defined as "*Manas* (mind), with its five-hood of powers for perceiving, joining, and collecting ideas." While the consciousness of the animal man is made up of external sensations, that of the mind is made up of thoughts, ideas, and memories. The *Sukshma Sharira*, according to Shankarâchârya, is the seat for the manifestation of all the higher and lower powers of man. Its lower activity refers to the functions of animal life; its higher to that of the world of ideas. Man is

a thought living within a realm of ideas, comparable to a sun surrounded by a galaxy of stars; but unless he has found the true sun of his heaven and become identified with it, sometimes one and again another of these stars will take the place of the sun of his system and become the centre of his personal consciousness, around which all the impressions and memories will collect. The thoughts in the mind of man are "spirits," forms of his will and imagination, born from ideas and nourished by his will. Each thought in man is a separate entity in the same sense as each cell in his body has its own individual state of being. Each thought may become an objective reality in the mind and usurp dominion over the remaining ideas. "Fixed ideas" are hypertrophied states of thought, forms of obsession, difficult to cure. Each mental state leaves its indelible impression within the mind. Having left the field of our consciousness, it is a "departed spirit," a slumbering ghost that may be brought back to life again when the sun of our consciousness enters its being. Therefore a re-awakened memory of a previous state of being may again assume the rôle of our inner self.

Modern psychologists, ignorant of the true inner nature of the constitution of man, are frequently puzzled by phenomena of multiple personality, manifested in cases of trance, hypnotism, obsession, somnambulism, etc.; for instance, the case of Molly Fancher, in whom were observed five different states of personality, called respectively: "Sunbeam," "Idol," "Rosebud," "Pearl," and "Ruby." There also often appears the higher personality speaking with contempt and ridicule of the lower one; giving instructions for the guidance of the latter; having tastes, likes, and dislikes directly opposed to the other; and manifesting a knowledge which the outward personality never had. In such cases there is only one body, apparently occupied by different personalities; but there are different "selves" manifesting their presence successively in one and the same person.

The spirit of man is the gardener, the mind is the garden, the soul the soil, ideas the germs, and thoughts the plants

which under the sunshine of desire grow into "selves." In the soil are the germs of all the different personal characters, such as we find upon this earth; and within one personality there may grow up almost any character known to history. Thus the mind of man is a world peopled with many beings, whose ruler changes according to the idea predominating therein. The ideas entering the mind may be compared to comets or cosmic mists condensing into stars, developing into worlds, and sooner or later disappearing. . A man ruled by a certain idea or desire is a different personality than when possessed by another; and such ideas are relatively real and far more enduring than visible things, each having its own individuality.

In looking back over my past life I do not find it a smooth-running current, with myself as the same person moving along; but it seems rather a series of periods strung together, like a river with many windings and small and great cataracts. I find my own self like a series of images, appearing at a certain period as playing a given part upon the stage of life, and at another period another part: a number of personalities belonging to one individuality, like a row of beads linked together upon one string. There are the child, the boy, the soldier, the student, the amorous fool, the perplexed philosopher, etc., while all these different images are essentially myself. To revive my memory of one is to re-awaken its consciousness; but unless thus called into objectivity, they sleep in the subjective realm.

But what is it that creates these astral and personal "selves" and looks down upon them as if they were strangers? Experience teaches that this is a still higher and inner Self, superior to the personal "selves" and standing nearer to God, which means nearer to the realization of divine, universal, and unlimited Being. Shankarâchârya describes it as follows:

III. *The causal body* (*Karana Sharira*), having the following attributes: (*a*) It is formed of the ineffable conception of individual existence (separateness from the eternal One); (*b*) it is the cause of the two bodies, the luminous (astral) and the dark (physical) body; (*c*) in its own nature it is a conception of

self (*a-juana*); and (*d*) it is the seat of *Buddhi* (the spiritual understanding).

This is the silent spectator who causes his own astral and physical body to grow; the individuality which is unaffected by the life or death of the personal images which it created; the Self that sends out its "selves" to act upon the stage of life, not only during one personal existence but through innumerable reincarnations or "projections of itself into terrestrial life;" the individuality which manifests itself in successive bodily appearances upon the earth or other planets; the spiritual man who lives in his own light and consciousness, a radiation of the divine Âtma, while the successive personalities created by him are born, live, and die. While that spiritual Self identifies its consciousness with that of the person, it partakes of the joys and sufferings of the latter; but in its own self-consciousness it is unaffected by the conditions of the personality, whether the latter is asleep or awake. Its light illumines the personality like a ray of sunlight illuminating a crystal, bringing to it messages of a higher state of existence than the merely animal-intellectual plane.

It is this presence of the light coming from the superior Self that endows the personality with intuitive knowledge, the product of experiences which the superior Self obtained in previous existences, and which enables him to realize the actuality of immortality. The superior Self is immeasurably greater than the personal "selves;" in it is stored the knowledge gained by successive existences through æons of ages, and only a small portion of its divine qualities finds expression in one personal appearance during one terrestrial life. The realization of the superiority of the immortal, individual Self over the personal mortal "selves" caused Victor Hugo to write:

"I feel in myself the future life. I am rising, I know, toward the sky; the sunshine is on my head. The earth gives me its generous sap; but heaven lights me with the reflection of unknown worlds. Winter is on my head, but eternal spring is in my heart. The nearer I approach my end, the plainer I hear around me the immortal symphonies of the worlds which invite me. It is a fairy tale and a history. For half a century I have been

writing my thoughts in prose, verse, history, philosophy, drama, romance, tradition, satire, ode, and song. I have tried all, but I feel that I have not said the thousandth part of what is in me. When I go down to my grave I can say, like many others, 'I have finished my day's work;' but I cannot say, 'I have finished my (eternal) life.' The tomb is not a blind alley; it is a thoroughfare; it closes with the twilight to open with the dawn. My world is only beginning. The thirst for the Infinite proves infinity."

Of this clarified spiritual body, Shankarâchârya describes two aspects, namely:

(1) *The body of (spiritual) knowledge (Vijñânamaya Kosha)*, which is "the spiritual understanding" (*Buddhi*), with its five-hood of powers for (spiritual) perception. Spiritual knowledge is *real* knowledge. The lower mind (*Kama Manas*) does not know eternal truth; it merely forms its opinions in regard to it by collecting and comparing ideas—drawing inferences by way of logic, argumentation, and reasoning; while the higher mind (*Buddhi Manas*) sees, feels, contemplates, and directly understands and realizes the truth, *Buddhi* being the spiritual understanding itself. That which is eternal in man knows eternity: that which is perishing in him is concerned with the world of phenomena. For this reason the science that deals with phenomena has nothing in common with occult (spiritual) science, which results from a direct recognition of truth. The only real knowledge is self-knowledge. That which I have realized myself, and not the information received from another, is my own knowledge. Each principle can have self-knowledge of that only which belongs to its own self; therefore the spirit of God in man penetrates into the divine mysteries, while the science of the material mind is a complicated piece-work and cannot grasp eternal truth.

(2) *The body of bliss.* (*Anandamaya Kosha.*) Of this, Shankarâchârya says:

"It is the product of the ineffable conception (illusion) of individual existence formed by the *Karana Sharira*, arising from the desire for individual selfhood and love for separate being, which proceed from a still imperfect knowledge of truth. The divine illusion of Self thus formed says to itself: 'This five-hood of envelopes is my own; this form or image is my

own; this life, this mind, this understanding is my own.' It regards wisdom as its own property, just as one considers a house his own; it beholds its own individuality as if it were something distinct from the universal Self."

IV. *The Universal Self* (*Âtma*) is the one reality, the truth which is above and beyond, but nevertheless within, everything; "the joy of being conscious of its own being (*Sat-chit-anandam*"). It is that state which can be fully realized only by overcoming the illusion of egoism. Its realization is called *Nirvana.*

In the light of these teachings the course of evolution represents itself as follows: Within the one and undifferentiated world-soul there arises the desire for individualized divine existence. This gives rise to the conception of "self," with separate knowledge, powers, and possessions; and this desire causes the descent of the spirit into matter, creating a thought-body, which by means of the astral influences produces an astral form (personality), finding its ultimate expression in a visible, physical form according to the laws of material nature. Thus the absolute, infinite consciousness produces a state of relative consciousness; the individuality creates a personal image; "the mountain gives birth to a mouse," and the mouse imagines itself greater than the mountain. The creature cannot know the creator, because the creator is infinitely greater than the image which he created.

The lower the creature sinks into materiality and sensuality the more does it shrink and become unconscious of its own divine nature and origin—until after many lessons taught by disappointments, wasted efforts, forlorn hopes, vanishing joys, and sufferings, it begins to realize the illusive character of its fancied isolation and separateness. The light of spiritual knowledge coming from above begins to dawn upon the terrestrial mind—calling man to come up higher. After many trials and failures in many lives he begins to listen to the silent voice; he sacrifices the delusion of self; and as the consciousness of his true divine nature awakens in him, he becomes initiated into a higher state of existence, a man "reborn in the spirit," with

new powers of perception and action, such as had been heretofore dormant in him.

Without this sacrifice of self that arises from the recognition of the unity of all being, no real spiritual progress is possible; and even the higher intellectual development depends upon the recognition of the one real and universal truth. We may fancy to be or to know this or that thing, but fancying does not make it true. Eternal truth is self-existent and independent of all our fancies, influences, opinions, deductions, and imaginations; it needs no defence and no recognition; but *we* need the recognition of truth, and this depends solely upon the manifestation of truth within ourselves. No man can reveal the truth to another; he can only guide him. The truth itself must reveal itself within the soul. Truth is universal, like the sunlight. It manifests itself, not as a special favor, but wherever no obstacles to its manifestation exist. The obstacles which hinder the manifestation of the one reality in ourselves are our own errors, prejudices, and misconceptions. The removal of these is the final object of all occult and metaphysical study. It is the ultimate purpose of existence for every human being in this or any other world.

THE INFLUENCE OF IDEALS.

BY ABBY MORTON DIAZ.

CALLING attention to the objectionable in our civilization is not necessarily pessimism. On the contrary, if done with a view to improvement it is optimism, since it implies three good things: faith, hope, confidence—confidence in our higher possibilities; hope that these may be made actual; faith that they will be. It all depends upon the point of view.

Dwelling upon evil may cause a despair fatal to progress; dwelling upon good may prolong a satisfaction equally dangerous. This is especially true of our so-called civilization, which is defined as the "uplifting of all the individual members of society—morally, mentally, and socially." Barbarism is a state in which the strong prey upon the weak. It is a plain fact that we are now compelled to enact laws innumerable to keep us from preying upon one another—laws guarding every possible point of approach. Each period uses its own weapons. Those of the present can accomplish disaster as much more widespread and ruinous as mind can outreach the weapons of the old barbaric times. The "raiding" effected by a "corner" in wheat, or a "combine" in coal, may reach every family in the land. Then there is the highly respectable individual raiding, done on the well-approved business principle—get as cheap as you can and sell as dear, with small regard to the "mental, moral, and social uplifting" defined as civilization.

In spite of our modern methods of defence by the protection of human laws, shrewdly devised schemes wreck both human homes and lives. Can it be said that the scheming "uplifts" the schemer? On the old maps there were different depths of shading that marked off the different conditions—as barbarous, half-civilized, civilized, etc. The multiplicity of our

laws alone shows how difficult it is for us to keep our hands off of one another; but we might rank as half, perhaps as three-quarters, civilized, considering our philanthropies and charities, though the need of these is our reproach, and the *justice* of a complete civilization will make them needless; for the educational plan of that possible period will furnish opportunities sufficient for bringing out, in every child, the individual possibility for good and for use. The eternal law of individuality will prevent the monotony of equality, or similitude. No one can take in more than his capacity allows. This much must each one have, and the duty of providing it belongs to those who assume the management of human affairs. With the capacities fully developed the people at large will then establish their own public libraries, hospitals, art galleries, and the like; and no longer will the many work at starvation prices to gain wealth for the few to do this in the name of philanthropy.

As to who will do the disagreeable and mere mechanical work, when all shall have the use of their higher faculties, the *principle of Oneness* would decide that if undesirable work must be done, it is not just to set apart a certain portion of the community for doing it. Divisions should result only from differences in capacity. Also, as *expression is law*, everywhere visible, man cannot escape it. Therefore, any management which calls for "mere mechanical" ability, leaving the higher faculties unused, is contrary to the divine law. A universe conducted on such a purposeless plan would be unworthy an infinite creative Intelligence. What would be thought of even a human designer who should construct an elaborate piece of mechanism, the marvellous and exquisite contrivances of which were without purpose?

It is true that all work is honorable, but this quality alone does not suffice for a complete human living. It is honorable to polish spoons, to pick up pins, to measure off ribbons; but to devote human existence exclusively to such work does not fulfil the *law of life.* Had there been intended a fixed division between mind-workers and hand-workers, humanity would have been created in two distinct classes—a mind-class, having mind

and no hands, and a hand-class, having hands and no minds. Our factory term, "hands," shows a common idea of the best way of creating human beings! The reason that hand labor is considered "low" is because it has so long been associated with ignorance. Labor cannot degrade nobility; nobility will elevate any kind of labor. Think how our noble-men, Lowell, Emerson, and others, would have ennobled even the commonest farm work, and our noble women the commonest household work! With mind, heart, and soul culture made universal, there would be neither low nor high.

But "work," as at present conducted, is not always to remain the same. As the natural forces have been made to serve us within the last sixty years, observe how tallow candles have been replaced by incandescence; hand-looms by steam power; stage-coaches by railways; horse and foot and water-craft by electricity! Cataracts are being harnessed into service. Prophetic science tells of forces in earth and air, as yet too closely held, but some time to be applied in ways at present inconceivable—not always for the enrichment of the few, however, while the toilers toil on, as is now the case. They will be made to forward the general "uplifting" which shall mark us as wholly civilized. A portion of the human family is not always to spend existence in the depths of the earth. Warmth and light are to be furnished in ways now unthought of, and so it is of other needs and labors.

As to house labor, let it not be supposed that "the eternal womanly" is always to be a cooking-stove attachment, or that food will continue to be used in its present state of crudity. Furthermore, the act of feeding is not always to claim its present degree of consideration. It does not yet appear just how bodily life will be sustained after half a century more of applied forces and applied intelligence, when nourishment shall be taken simply to keep the body in best condition for uses of the spiritual self—the real being. This, once in full control, will insure us that human freedom which is known as yet but in name. As a step toward this end we have but to disturb the prevailing contentment which thinks it right that multitudes

should pass their whole earthly existence almost entirely on their lower or rudimentary plane.

"Can you attend a very interesting and instructive lecture this evening?" was asked of an intelligent young woman in a garment department. "Oh, I should *so* like to!" was the reply; "but when we are through our work we are too tired to listen." From men and women everywhere come similar replies: "Too tired!" "No time!" "All used up!" Look at them, the host whom no man can number, caged within four walls, looking out from behind iron railings, imprisoned for life, planning money, thinking money, counting money, guarding money! So many longing for time to read, time to study, time for music, and for the delights and refreshment of outdoor life —in a whole year getting perhaps only two weeks of Nature!

A business man who had these longings sometimes "stole time" (mark the common expression) for a singing lesson. Chief among his enjoyments was family and social singing. He would snatch at least five minutes for "a tune or two." His yearning for nature was equally strong. But for these the cruel pressure of business allowed him only the briefest periods. In the early part of an illness, not expected to prove fatal, he occupied himself with a book of a high order. "I never have had time to read," he said, "and I must improve this opportunity" —the opportunity of sickness! Later, when asked one day if there were anything he would particularly like, he said: "Yes; singing. I have never had enough singing." And so he passed away, in the prime of life, with life's deepest yearnings unsatisfied, life's highest purposes unfulfilled: the illness itself brought on by that too well-known cause—*business worry*. This is but one instance of thousands who perish in striving to earn what is termed a *living*. How few see the sarcasm of the term!

Substitute idleness? All would like it? By no means. There is no one who would like it. The law of the universe is *Life*, and life is activity. But occupation is not necessarily activity. At present it is largely a toil, a burden, a grind, a repression, a strain, a struggle, a hindrance to the fulfilment of the law of life. It is only by contrast that entire rest has

been made to seem heavenly, since in itself nothing is more irksome. The nature of activity is joyous. The flowers seem joyous in their blooming, the birds in singing. It is joy for an artist to paint his picture, or to carve his statue; for the poet to indite his poem; for the composer to write his symphony, and for the performer to render it; for the author to write; for the thinker to think; for the light-footed to dance; for the swift-footed to run; for the designer to plan; the constructor to build; the inventor to invent; the discoverer to discover. *Rest?* Why, heaven as a condition of rest would be hell! Blessed be activity—a wholesome, natural activity! And how those who come after us will enjoy it, "when this cruel war is over"—this money war now raging—leaving them the chance to be as good and as free as they were created to be!

Goodness abounds, even now. There is more of it than can be used; some people say they have to lay their goodness aside for a part of the time. But, nevertheless, it abounds. Human beings all admire what is admirable. Truth, honor, affection, justice, courage, excellence—all *respond* to these, even if not living them; and the response proves these qualities to exist in our inmost nature. This being the case, such qualities are some time to be lived, since nothing is created without purpose. Should the piece of mechanism just spoken of be actually discovered—one having uses beyond visible requirements—it would be sure proof of a state of things demanding these very capacities. By the same token we have prophetic evidence of a human life now made impossible by the strife and selfhood of money-getting. Sixty years ago we were as well fitted as now for our present improved conditions. And we are now equally well fitted for those of prophecy. As our special methods and appliances could not have been planned by past generations, so we may safely trust those of the future to the advanced wisdom of the future.

As to what everybody will be doing, if money-getting is to be supplanted—it will be something better, and more humanizing. The question is about the same as if a family dwelling in the cellar, absorbed in cellar life and accommodating themselves

to underground conditions, were to ask what they would do should they make a change and live above the ground. Small idea they would have of the upper life, with its light and airiness and its varied activities! So of the human family dwelling in the lower region of selfhood, which, alas! is declared by even the superior among them to be its perpetual abiding-place. Conducting their affairs on that narrow basis—with its necessary rivalry, contention, and crowding; its repression of the higher tastes and longings—they have small idea as to what awaits them in the light and freedom of the higher state: where the human shall know itself in full touch with the Divine; where the good of each will be the good of all, and the spiritual man will find full expression and have complete dominion. Neither can they know of their absolute fitness for all this.

What shall we be doing? *Living.* There will be time for it. The vexing human problems—of capital, labor, crime, the unemployed, pauperism, etc.—will have been solved. There will be a system of education causing the development of all good qualities and the useful activities of every one. This will render needless our present reforming, rescuing, supporting, and penal work. The word *charity* will be marked "obsolete." We shall enjoy the delights of human companionship now scantily allowed us. We shall have time to know each other by heart; shall get each other's best thought and most interesting experiences, especially those of the higher life. We shall be on terms of intimacy with *our lower relations*—even down to the pebbles and mosses; we shall get the confidence of the flowers; enjoy to the utmost the woods, the sky, and the sea. The government will be of, for, and by the people—a government of *mutualism.* We shall have an actual civilization as it is defined: a state which insures the "uplifting of the individual members—mentally, morally, and socially." All will give forth of their best, and of this all will receive.

There will be plenty to do: suspected forces to be brought into service and others sought out; nature's secrets to be discovered; the air to navigate and explore. The planets are yet to be reached—perhaps it is a long quest; but there will be

plenty of time and plenty of helpers, supplied by multitudes that are freed from the toil which would have been theirs under the old conditions, and fitted for the service by a "mental, moral, and social uplifting." Mind is to supersede electricity as a means of communication—and, by the way, this will no doubt be our means of reaching the planets, since Mind is universal. Spiritual man is to dominate the fleshly, and also to control the elements. All this will come in the direct line of natural progress, the word *nature* itself meaning "a state of becoming."

True, it will be a long time in becoming. Therefore, begin quickly to prepare the way. It will come through the general recognition of the law of *Oneness*, and all its demands in the way of individual unfoldment. This general recognition depends much upon the religious training of children. As they will soon be managing the human world, give them true ideas as to what such a world should be in order to fulfil the whole law of God. They should be taught that whatever existing conditions conflict with the three great divine laws—life, individuality, oneness—are *irreligious*, and that by these all human arrangements must stand or fall. The "inner voice" must be recognized as the restraining power, and as bringing every child consciously in touch with the divine Indwelling. This consciousness will cause them to regard themselves as above any unworthy thought or action. The fact that every one has this Indwelling will insure from them a reverence for all of whatever condition. Teachers themselves should possess exalted ideas of a human world as shaped in accordance with the divine plan, that they may inspire the children with enthusiasm for a glorious world-building.

Now, as to these high ideals, duty does not end with acceptance. Immediately upon belief comes the responsibility of declaring and extending it. Send out the thought. Form thought-centres; *be* thought-centres. "The power of a high ideal established in a community is incalculable."

CONCENTRICITY:

THE LAW OF SPIRITUAL DEVELOPMENT.

BY J. ELIZABETH HOTCHKISS, A.M., PH.D.

(*Fourth Article.*)

THE church as an organization is the counterpart of man's spiritual development. It must grow with his growth, adapting itself to his comprehension; ever upholding the light of Truth for his spiritual guidance, but never resorting to undue influence or compulsion: for man is more than the temporal church. Man is eternal, and the church is but the instrument by which he shall come into possession of his kingdom. The church is for man, not man for the church. The very centre of ecclesiastical power must recognize the individual freedom which lies in the willingness of obedience. No outward form, no acceptance of dogma will suffice. "As he thinketh in his heart so is he." To be a Christian, the principles of Truth must spring up within, and through the inner forms of man's intellect—time, space, and causality—they will become the outward visible expression of the inward spiritual grace.

To believe is not alone sufficient. A man must live according to the principles of eternal Truth. It will not suffice for him to establish a reputation for sanctity and think in his heart the works of corruption. He cannot serve God and Mammon. The subtle workings of the mind must be comprehended before he can grasp the justice of the Almighty. If he *fear* evil he will have cause to lament that "That which I feared has come upon me." If he contend with the devil, then he believes in more gods than one. If he agonize in prayer, he proves a lack of faith in the omnipotence of God; and not receiving answer to such prayer, even his faith will eventually desert him. "Per-

fect love casteth out fear" (I. John iv. 18). To persist in self-denial shows the continuance of desire, and works injury by the duality of mind. False conditions will cease to exist only by directing the thought away from them. If prayer is centred in self and dictates to the Almighty, for the sake of gaining the material objects of desire, it lacks the element of aspiration. It is not for the lower to control the higher. In order to gain its rightful dominion the spirit must become master of the flesh.

As we look back upon the two selfish planes of experience the one lesson that points to the attainment of spirituality is self-sacrifice, the *denial of the will*, of which Christ is the embodiment. We find the will centred in desire and then the will centred in self. Both must yield obedience for the attainment of the Christ. The Christ is not the personal but the spiritual, and the Comforter is the second coming of Christ to be realized in the individual experience. Religion, it must be remembered, is the psychological development of understanding—from multiplicity of spirits, through duality in the separation of good *and evil*, to the final comprehension of Unity, in which is the One Good (God), the one spiritual centre, the one manifestation of law. Through these we trace the historic course of religious development. Unity is the lesson of experience. It is the unity of spirit that makes all men one in the Father, even as was Christ—that Unity in which there is no selfishness, but all are known to be the Whole. As there is no separation, this spiritual unity transcends all relations that belong to the forms of the intellect; consequently in identity there are no spirits, but the *One* Spirit and the one Divine Will.

The man of form and habit belongs to the phenomenal world of limitation, in which he sees through a glass darkly; but in the mirror of the soul he shall see himself as the real man, conceived as the perfect image of God, which once appeared to the senses in the form of its inverted reflection. It was inverted by reason of partial understanding, which is limited to the seeming facts of the sense experience. But wisdom is gained by perception. This perception, if compelled to follow the rugged path of experience, can learn its lesson only by in-

direction; that is, by the reaction of spiritual Truth through the denial of the will. In the gradual breaking down of the human will, the eyes that close in death may at last perceive "face to face" the image of God. This is salvation. When the personal is merged into the principle of Divinity the Source of life has been revealed. Life that was always eternal had no beginning and can have no end. The eternal present is assured to Life, but to define the span of life by the limited forms of the intellect is to find the beginning in birth and the end in death. Such a conception can only give rise to a doctrine so utterly degenerate as that of "original sin," in which the bondage of heredity sees the beginning of life in the evil of human existence.

Ignoring this divine image, the materialist has no further conception beyond the limitations of procreation. The material body, however, is being constantly renewed. No man carries with him the body that was given him at birth. There is complete change, at least once in seven years—it is even supposed to be twenty times in one year, and yet life continues.

While each shall bring forth fruit after his kind, the quality is determined by the character as expressed in the forms of the intellect, and is subject always to the higher spiritual operation of concentricity. Man made in the image of God is perfect. It is the realization of this image by which alone he can be healed. If he were the helpless plaything of fate; pursued by a relentless Nemesis; tossed upon the sea of doubt; subject to the shifting standards of opinion, the duality of law, and the differences of ecclesiastical doctrine; a prey to every adverse influence; a victim of hatred, malice, and all uncharitableness; held in subservience by the conventionality of Church and State —then indeed would his life be hopeless. But fortunately the spiritual plane is above all limitation, and presents the calm, restful freedom by which man shall have "dominion over every living thing." The freedom of the individual is the most sacred birthright of mankind. This is more than a human privilege: it bears a divine prerogative. Its source is in the *original goodness* of his nature, the divine image of God, in the realization of which he shall know eternal Life.

That fatal subservience of the intellect to material conditions demands that man shall be freed not only from environment, but from his false conceptions of himself. To become master of the whole phenomenal world he must realize that *happiness is not dependent upon condition or environment.*

Lastly, man must assert his freedom from the body. It is not the ear that hears, nor the eye that sees. These are but the instruments for his use. So long as the organs of spiritual activity are self-centred they will be subject to exhaustion. Sin, sickness, and death arise from the violation of law. So long as the brain is the centre of intellection, insanity will increase. The centre is spiritual, not material. This sense of self-centredness is the root of all degeneration. Regeneration comes from the consciousness of an inward *spiritual* centre of being. The physical power is limited. It is not so with the spiritual. The physical organs are depressed by excess of responsibility; by over-intensity of emotion, whether of joy or grief; by the intemperance of self-indulgence, whether of pleasure or pain; and by the effects of stimulants and narcotics.

To calculate the number of sensations received by the brain and stored up by the memory in the course of a life-time, if fully realized in the consciousness, would be sufficient to unbalance the mind. A single thought becoming persistent and fixed is often the cause of insanity, thus proving the necessity for freedom. The physical brain, however, is not the true centre of thought, and must not be made to bear the burden of feeling. Fortunately, it is possible "to cast the burden upon the Law."

The spiritual centre, the noumenal, is an expression similar to the terms of geometry which are without location, for the reason that they transcend the limitations of time, space, and causality. To the conception of the finite mind they represent an exact but unlimited thought. The understanding that comes at the end of life as the bitter fruit of experience needs to be realized at the beginning. "The pure in heart shall see God." This simple truth is the secret of health and happiness, and may be accepted at the beginning of life by direct perception. It is a realization of the perfect image of God. It is

sufficient to overcome the sense of isolation, loneliness, confusion, and distress that belongs to the phenomenal world; and it requires only to turn the back upon the inverted reflection, the representation of man, and perceive him as a spiritual reality, to know that *the spiritual man is the real man, and that all spirit is "one with the Father."*

All concentration of mind, all meditation, all the lessons of experience lead to the understanding of concentricity, which is harmonious activity at the centre of being. In it is peace, love, happiness, and freedom. When Christ healed the sick and cast out devils and worked miracles, transcending all empirical laws, it was in the realization of this truth. He worked according to a spiritual law. "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred-fold, and shall inherit everlasting life" (Matt. xix. 29). Owing to a limit of understanding, there is a tendency for the mind to become absorbed in a false centre, in the material or the personal, but the loss of the lower means a gain of the higher spiritual centre through the perfect freedom of mentality. Jesus spoke in parables to the multitude because hearing they understood not, and seeing they perceived not, but to his disciples he said, "It is given unto you to know the mysteries of the kingdom of heaven" (Matt. xiii. 11). He explained to them that they failed in casting out devils *because of their unbelief;* and again: "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible to you." This encouragement to his disciples to *follow* him rather than to *worship* him is repeatedly given, but the Church has fallen into an abject subservience to his ministry by which it has failed to manifest his spiritual power.

The time will come when the proof of faith shall be given in performing the works of Jesus. As confession is good for the soul, to unburden the mind and freely give the confidence to a spiritual guide is half the work of salvation. The Christian minister shall yet give absolution with that vitality of

faith by which he shall work miracles indeed. By giving comfort and consolation in distress with that inspiring vitality of regeneration he shall prove the grandeur of his mission. The practising metaphysicians of to-day are demonstrating the healing influence of spiritual grace. Jesus Christ left no formula by which he healed the sick, yet the words that fell from his lips were all-sufficient: "Peace, be still." "Fear not." "Let not your heart be troubled: ye believe in God, believe also in me." "Be ye therefore perfect, even as your Father in heaven is perfect." "Peace be with you." "My peace I give unto you." "Arise, and walk." The practical vitality of Christ's teaching bore the utmost simplicity, but for two thousand years its esoteric light was destined to be clouded, owing to the separation between God and man that was involved in religious superstition. To become "one with God" in obedience to the expressed teaching of Christ is falsely judged even to-day to be little short of sacrilege. But the present importance of his words is no less than it was in his day. "Wist ye not that I must be about my Father's business?" (Luke ii. 49).

Science has proved the indestructibility of matter and the continuance of force. In entering upon the work of experimental psychology, it has been able to demonstrate many psychic phenomena. Thought-transference, in obedience to the spiritual law of unity, which I have here defined as concentricity, is now healing the sick and working independently of all material means. The day is not far distant when science, in accordance with its mission to "prove all things," shall demonstrate the continuance of life, and "death shall be swallowed up in victory."

If the occult sciences are placed, then, in the hands of intellectual and scientific men, or restored to the Church, much good may be evolved therefrom. Let the sceptics be of such a character as was the "doubting Thomas," and the cause will be strengthened rather than weakened by honest doubts. The testimony of Thomas has done more to prove the fact of the resurrection than that of all the other apostles put together, for the others may have been persuaded by their faith and enthu-

siasm; they may have seen an illusion. This would be the natural conclusion of the sceptic; but Thomas was not prepared to believe on faith until his reason had been satisfied, and he exclaimed: "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails and thrust my hand into his side, I will not believe." No honest mystery need fear to give a proof to honest doubt, which shall be, if possible, a demonstration of its reality; and Christ did not hesitate, but replied: "Thomas, reach hither thy finger, and behold my hands, and reach hither thy hand, and thrust it into my side: and be not faithless, but believing" (St. John xx. 27).

It must be admitted that this testimony of the doubting Thomas, whether it be materially or psychologically explained, is an incontestably strong proof of its reality. But the conclusion defines the true spiritual character, as being convinced by spiritual impression rather than by material proof. "Blessed are they that have not seen and yet have believed." A natural affinity for the truth in a state of subjective concentricity may thus preserve one from that exhausting path of experience which has been here described as the "way of the wandering Soul." When we eliminate the degree of enlightenment, all faith in its nature is one. Religion in itself is not limited by the testimony of the senses; neither is it a question of the intellect. It is more truly spiritual, and its effect upon the nervous system is to control the energy and so direct its expression as to attain the highest development of its powers.

While we appreciate the superiority of Christianity over every other religion, yet it would be manifestly unchristian to deny other religions and their millions of earnest followers the advantages of their worship, the fruits of their faith, and the likelihood of their salvation. With this version of religion and the knowledge of the concentric process of spiritual growth, we find that all religions, pagan and Christian alike, have this element in common—there never lived a race of beings that has failed to express, in however primitive a manner, an instinctive recognition of a higher spiritual power. Intellectual differences are therefore the development of mentality that may lead to

every variety of creed, but quite a separate thing from the awakening of the spiritual nature and the recognition of the spiritual Principle.

In comprehending the subjective nature of faith, we may understand the words of Paracelsus without the shock that they would otherwise have given to our sacred regard for Christianity: "It matters not whether the *object* of your faith be true or false, the end attained will be the same." Paul spoke thus to the men of Athens: "For as I passed by and beheld your devotions I found an altar with this inscription, *To the Unknown God.* Whom therefore ye ignorantly worship, him declare I unto you. . . . And the times of this ignorance God winked at" (Acts xvii. 23, 30). Indeed, as we begin to grasp the psychological value of these words, their broader meaning gives a new beauty to the teachings of Jesus Christ, in that it unites their underlying principles with all nature and with every race of men. It explains why he said to all, "Become as little children;" that is, with simple, childlike faith, and not hampered with the doubts and differences of the mature mentality. But this moment of conversion which brings an illumination of insight into things spiritual is but the beginning of the soul's awakening. We must not ignore the necessity for intellectual growth. Christ never commanded his followers to remain as little children. He even held out to his disciples every encouragement to "grow in grace," and offered a stimulant to their awakening consciousness in such words as these: "I have yet many things to say unto you, but ye cannot bear them now" (St. John xvi. 12).

A universal religion is the dream of the Church; but so long as we seek it objectively in the harmonizing of creeds, in the multiplicity of religious functions, and in the duality of good and evil, the end will never be attained. Indeed, it is not desirable that all men should be cast in the same mould. It is sufficient that they are governed by the same underlying principles. The forms and material emblems of religion are simply the means for conveying spiritual suggestion to the worshipper and producing a subjective condition of the mind. They are

properly suited to his degree of spiritual enlightenment, but never to the intelligence of that divine Being who is the object of his worship.

We shall readily detect, in the history of religion as well as in that of the individual, a constant development away from the material—and yet through the material—toward a complete spiritual enlightenment. Christ took upon himself the human form as the perfect medium between God and man, and in emulating him is "the Way, the Truth, and the Life." Having thus attained a subjective spirituality, a sincere desire to get understanding can never be thwarted, nor can genius ever be dispelled. It is only upon the foolish and ignorant that truth may impose a restraint. This veiling of the sacred mysteries, in which the Church has always sought protection and preserved the sacredness of the holy of holies as a conception of truth, is a wise provision of nature, a protection to itself and to the unenlightened as well; for a sudden revelation will always occasion a nervous shock or a totally false conception of its meaning to one who is unprepared for its reception, and these precious pearls of wisdom are necessarily misused by those who are ignorant of their purpose and value.

If to one there should come a flash of revelation, it is a mistake for him to condemn the screen as an obstacle to the advancement of others, never realizing that as soon as they too have attained the power of insight by means of this sacred energy the barriers can no longer exist to them, for *no man can be controlled beyond the point of his enlightenment unless he give his consent to it.* In other words, nature's creations seek the light as the seed germinates and shoots upward in its growth. Under the influence of cultivation and judicious directing of the energy it gradually attains subjective independence with the conscious power of self-expression and self-control.

And now, having penetrated to the inner temple of subjective concentricity, we must still realize that only one-third of the world's population is within its portals, and they must constantly feel the pressure of the remaining two-thirds from

the outside. If they are breathing a rarer atmosphere in this divine ether in which the two-thirds could not sustain life, they have grown more highly sensitized and become aware of the constant action of the equalizing process and the effort of nature to restore the balance of power. The saints of old, even Christ himself, were solely afflicted by the blind rage of the remaining two-thirds. Mind ever seems to be at the mercy of brute force, and refinement ever a prey to jealousy and envy. History and nature are always repeating the little story, told by Frances Hodgson Burnett, of the beautiful girl in the garden among the roses and the rough working-girl of the mines, who, passing by with her pick over her shoulder, paused for a moment to gaze over the hedge and bitterly exclaimed: "She's on the inside and I'm on the ootside, and theer's the difference!" Yet the same elements of spiritual growth existed in both. The girl of the mines possessed a true nobility of character. The very envy in her heart was not the contemptible thing that is so often misconstrued. It showed a desire to do likewise and to rise superior to her surroundings. It proved an awakening to the higher life within her, and an instinct for spiritual light.

Such a nature when forced or thwarted is capable of only blind, unreasoning fury; but, meet it with relaxation and help it to attain its spiritual development, and the underlying energy can be as well converted to good as to evil purposes. This same principle is largely applicable to all revolutions and "strikes," and the Government should constitute itself a careful scientist in the proper care and control of its storage batteries, which are all the more precious for being a human power.

The mission of the Church is to become skilful in the shaping of human character—not to antagonize, but to develop. The purpose of the minister is to become in his personality the representative of the Christ, to fashion the young soul in the line of its spiritual development, to teach the conservation and proper directing of human energy, and the importance of every choice in its effects upon the forming of character; for the most skilful artist in self-control is always bound to produce

the best results; and following that which appears to be the "straight and narrow way" is the biblical law for the "conservation of energy." In order to use judiciously his spiritual means of control, the minister must be a wise student of human nature, an adept in the science of truth, and a master spirit among men. The simple desire to be "on the inside" does not constitute him one of the elect, any more than the girl with the pick over her shoulder possessed the right to be gathering roses in the garden.

It is not only as an example to mankind, but in a vital, life-giving sense, that Christ is the medium between God and man for the descent of the Holy Spirit. He had a mission to perform more than to win and control the attention of mankind, by means of faith, for the habitual contemplation of spiritual life and the development of spirituality. It is this actual communication of the Holy Spirit that is signified objectively by the laying on of hands. Philosophy and science may satisfy the mind, but religion is needful to inspire the imagination in order to gain spiritual vitality. It is largely by hope that we live, both physically and spiritually, and the spiritual hope is for *everlasting* Life. A belief in the continuance of Life, by arousing the energy and directing the will, must therefore assist largely to its attainment.

The material mediums of religious belief are like the rounds of a ladder by which the individual climbs to heaven, each serving its purpose in its turn, and each lifting him one step higher. In mounting upward he leaves the means behind. Each in turn is sacrificed that he may find the Comforter—"the spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you" (St. John xiv. 17). Thus he advances step by step, even as the child learns by fairy tales and then by parables, and oftentimes by sad experience, before he is ever wise enough to grasp the unvarnished truth and comprehend the nature of Divinity.

Finally, having harmonized the discordant forces, what conclusions shall be drawn concerning this latent energy? It is

the power of growth, the power of progress. Not more than one man in any age has possessed it pre-eminently, and yet all possess it in the degree of their understanding. Its harmonious activity brings happiness to the individual. Among the ignorant it is a blind, brute force, often accomplishing more harm than good, and too often subject to unauthorized control. In the enlightened it is an inspiration, a means of creation and an instrument of power. Its purpose subjectively is for the development of character. In considering the body as a medium through which the spiritual energy may express itself, we shall at once perceive the vast importance of health, just as a perfect instrument is always requisite for the best results. It has much to do with the phenomena of influence; therefore in its action and re-action it concerns all the human relations—such as love, hatred, friendship, authority, marriage and divorce. Still further, it is life, according to its endurance, for time and eternity.

To recognize its vigor is therefore a matter of the utmost importance, and it is consequently for the purpose of gaining immortality for the soul that the Church assumes control of the individual, presenting for his emulation the example of Jesus as the perfect man—constantly rectifying his errors and directing his energy by every means in its power, and teaching even in its architecture the lesson of concentricity by turning the attention toward the highest pinnacles of thought. The very spire of the material church suggests the converging of the ideal into the conception of unity. The atmosphere of the church gives peace and rest in a "dim religious light." Its service in every phase is meant to be uplifting, presenting hope in the forgiveness of sin and untold blessings in the attainment of righteousness. "When two or three are gathered together" in mutual faith, the communication of their joyousness should amount to ecstasy. This occurs in many religious observances, although it is too often an uncontrolled energy and much of its power is lost. With the harmonious rhythm of music, as found in the church service, we have attained an excellent emotional condition for spiritual growth. We must

now impose the responsibility of the will, or subjective control through the intellect, in order to maintain a perfect balance of receptivity and convert the spiritual power thus gained into an active principle. In this wise, the character is formed in obedience to the spirit, and can be moulded by the Church through the various stages of its spiritual enlightenment.

The highest conception of truth, however, is gained in silence. The law of concentricity may then act harmoniously, because freed from all distracting influences. The human will is withdrawn, leaving only the perfect habit of its activity. The attention is fixed within, and the whole energy is turned toward the centre of Being. By this exact focus of the intellect under subjective control, the mind gains lucidity for the conception of spiritual truth and harmony for its expression; and through indirection, "In such an hour as ye *think not*, the Son of Man cometh" (Matt. xxiv. 44). Thus may we apply the law of concentricity toward the progress of spiritual development. It is important that we should recognize its value in the establishing of the perfect church and its vast importance to the individual, who, hindered by circumstance, contending influence, and environment, is still struggling to express himself in the highest spiritual truth. The course is not so deviating as would at first appear, for like the spiral it returns upon itself in ever-advancing progression; and the spiritual consciousness having once obtained the first ray of light, there is no limit to its conception.

MYTHOLOGY AND "BEING."

BY PROFESSOR C. H. A. BJERREGAARD.

MYTHOLOGY is not, as Max Müller claims, "a disease of language," nor are myths "silly, savage, and senseless." Mythology is ancient metaphysics. Like metaphysics it occupies regions beyond the habitable space of this world. It is a Science of Being, and more fruitful than much which in the past and at the present day passes for metaphysics.

Metaphysics was first distinctly constituted a science by Aristotle. To him it is (1) the science which has to do with Being as such—Being in general, as distinguished from the special sciences, which deal with particular forms of it; (2) the science of knowing; and (3) the science of God, the absolute unity of being and thought—subject and object. Mythology answers these three. There will be found below abundant evidence regarding the mythological teachings on Being as "the self-existent," "the self-becoming One," "the One," "the One of One," "the One without a Second," etc., all of which is the main substance of the first and last points. That mythology is "a science of knowing" is proved by its name. The Greek *mythos*, anglicized into *myth*, is synonymous with the German *Gemüth*, which etymologically means *mind*—undisclosed thoughts of the soul. These are and can be no other than those of Being, and in proportion as they attain definite form, do we *know*. Knowledge is from within.

Mythology, then, is not fictitious or even conjectural; it is a narrative of facts—spiritual, metaphysical facts. It is a collection of symbols, emblems, idols, etc., which are mental formulas for *that which lies beyond*—the meta-physical.* Though it failed now and then in its personifications, and mistook shad-

* It is doubtful whether Aristotle used the word *metaphysics*. The term is said to have originated with the Neo-Platonic collectors of Aristotle's works, who inscribed on a portion of them τὰ μετὰ τὰ φυσικά, indicating either that this part

ows for realities, it nevertheless always meant to express the Universal Mind. Said Maximus Tyrius: "*Men* make distinctions between the gods. They are not aware that all the gods have one law, one life, the same ways: not diverse, nor mutually hostile; all rule; all are of the same age; all pursue our good; all have the same authority and dignity; all are immortal; one is their nature under many names." By these words, the famous Neo-Platonist meant to vindicate mythology as an expression of the Universal, and the disinterested student of mythology sees the same Unity everywhere. All the gods merge into one another, and the only real idea that one can grasp, when he comes to the true character of the gods, is that of Being. Polytheistic distinctions, vague personifications, and manifold forms are to be found everywhere in mythology; but *mythos, Gemüth, mind,* unites them all, and the philosophical perspective sees them only as differently colored phantasmagorias or dissolving views.

It is customary to say that modern thinking or philosophy begins with the Ionic philosophers. At the head of these stands Thales (B.C. 636). To him "the principle (the primal, the original ground) of all things is water; from water everything arises and to water everything returns." *

Thales does not define what he means by water; he simply substitutes "one mystery for another." Mythology had ascribed the world to Oceanus and Tethys, personifications of Being. Thales placed a mental formula, a *physical* principle, instead. He and his successors were simply speculative philosophers after the later mode. What is gained by substituting a mental or physical formula for a divinity? The latter is at least a plastic form, while the former, as in the case of Thales, is simply an abstraction or a new picture, but no explanation. The symbol of a personality was to primitive thought more comprehensive than a mental formula.

At the risk of a conflict with modern Egyptologists, I will

should *stand* or that it should be *studied* after the physics of Aristotle. **Μετά** means *along with* as well as *after*, and may also be translated *above*.

* A. Schwegler: "Abrisz der Geschichte der Philosophie," p. 24.

attempt to demonstrate the metaphysical sense of some of the Egyptian gods, in hope of seeing mythology recognized by modern metaphysicians as a Science of Being. The Egyptian religion is not a single phenomenon. It lasted through perhaps five thousand years and underwent innumerable changes. The Egyptian priests held, no doubt, esoteric theories. About thirty thousand gods were counted in the complete Greek Pantheon, and millions in the Hindu. The Egyptians did not have so many.

Whatever the religion of the Egyptians may have been in the beginning, whether zoolatry, ancestor-worship, star-gazing, or something else, the thought of Power was central. Says Tiele:* "The central thought of all Egyptian thinking was: 'Life in its eternal, unchangeable foundation, and its innumerable modes of manifestation.'" And this Power was to them awful beyond expression, enduring through all changes, filling all space, the one original, and (as the "Book of the Dead" says) "living in truth," "truth itself." This Being guided and blessed them in life, and the happiness of eternity was to be in union with it.† The word they used for this "concealed" Being was *nutar* or *neter*, which literally means "the one ever renewing his youth, the imperishable one."‡ Renouf says: "The Egyptian *nutar* means Power§, which also is the meaning of the Hebrew *El*;‖ and he declared that *nutar* never became a proper name, as, for instance, *Brahman*, which in Sanscrit meant originally Power, the same as *El*. It resisted for a long time the mythological contagion, but at last it yielded like all other names of God, and became the name of *one* God."¶

* C. P. Tiele: "Vergelijkende geschiedenis der Egyptische en Mesopotamische godsdiensten."

† "Book of the Dead," or, as better translated, "Book of the Soul's Transformation."

‡ On the meaning of this word see the discussion in Renouf's "Hibbert Lecture."

§ This Power was probably meant by Hecatæus, when he wrote: "They take the First God and the Universe for one and the same thing."

‖ Ilu, Il, El, Allah, Amen, Yahveh, Jah, Dyaus, Deus, Theus, Zeus, Jehovah, Jove, and Lord are all in reality identical, and names for the Monad and First Cause."—*Robert Brown*: "*The Great Dionysiak Myth.*"

¶ Max Müller: "Chips from a German Workshop." Vol. I., p. 363.

The late Heinrich Brugsch* gave it as his opinion: "There is no doubt about it, *nutr* (nutar) stands for God's name." † It means *the active power which bears and creates all things in their periodic existence, giving youth and new life.* The word, therefore, covers entirely the original meaning of the Greek *physis* and the Latin *natura*, which, according to declarations of a brilliant scholar, mean *the uninterrupted activity of Conceiving and Bearing*," viz., the everlasting transmutation of Being into the Becoming. Brugsch continues:

"In this way the names of the gods of Egyptian mythology receive meaning and ready comprehension. *Amun*, from the root *amn* (hidden, concealed), means the active power of nature working in secret; *Chnum* (Chnubis, Chnuphis, Kneph) and *Ptah* represent the formation or plastic power in the eternal generation of things; *Usiri* (Osiris), the periodic active power of the sun; *Anhur* (in Greek *Onuris*), the power that moves the heavenly bodies and the heavens," etc.

The following texts I translate from Brugsch, substituting *Being* where he writes *God:*

"Being is one and only, and there is none other.

"Being is (a) Spirit—a concealed Spirit—the Spirit of spirit (or the Original Spirit)—the great Spirit of Egypt—the Divine Spirit.

"Being has been from the Beginning, from the first Beginning—*is* the first Beginning, and was when nothing was; created that which is, and is the father of Beginnings.

"Being is the Eternal—is eternal and without end—is always and eternal—exists from endless time and will be in all eternity.

"Being is hidden and nobody has seen its shape—nobody has interpreted its form—is hidden from gods and man—is a riddle for all creatures.

"No human being can name it—its name is hidden—its name is hidden from its children—innumerable are its names—many are its names, nobody knows their number.

"Being is truth—lives by truth—is nourished by truth—is king of truth—rests upon truth—creates truth.

"Being is life, and we live only by it.

"Being is father and mother—the father of fathers and mother of mothers—bears, but is not born—conceives and bears itself—creates, but is not created—the creator of its own Form and moulder of its own Life.

* Religion und Mythologie der alten Egypter." I., 93.

† Consistently he ought to have said: The Absolute, Being.

"Being is Being and nothing else—that which lasts in everything—the everlasting, which multiplies without being diminished—the many-formed and many-membered.

"Being is the creator of all that is, that was, and shall be."

Beneath the mixture of non-sense, sublime philosophy, pantheism, polytheism, and ancestor and animal worship in the Egyptian religion, modern Egyptology sees a substratum of pure monotheism, as, for instance, in the hymn to Ra, published in "Records of the Past" and too long to reproduce here. It rivals the Science of Being found in the above translation. That Egyptian mythology was simply some expression of the manifoldness or Protean character of Being seems evident from the fact that the Egyptians were accustomed to regard the various divinities as nothing more than different names of the same God. This is plainly seen from combinations like Amun-Ra-Tum-Harmachis, Ptah-Sokar-Osiris, etc. Amun, Ra, Phthah, Sutech, Osiris, Chnum, Atum, and Thoth are all represented as the "Most High," "the Only God." The following words of Chabas especially carry weight:

"No mythology has ever possessed so great a store of fantastic and complex myths engrafted on a simple principle like that of monotheism. In this system it would appear as if man and the shades of the dead were imperceptibly bound by one immense chain to innumerable deities representing the special modes of being, the forms and the will of the Universal Being in whom the whole centres. . . ."

The French savant is thus indorsing my assertions about mythology as a Science of Being.

The principal divinities seem to have been Ammon, Khem, Kneph, Phthah, Ra, Osiris, and Neith. Plutarch tells us * that, according to Manetho, the Egyptian priest and historian, the word *Ammon* (Amun, Ammies) means the hidden or concealed god. Here, then, we have another name for Being. The *old* Egyptian spoke of "a creator self-created," "a creator of the universe," "a soul of the sun," "the chief father of gods," "a mother of gods," "the husband of his mother," "a goddess-

* "On Isis and Osiris." IX.

mother of the highest god, whose glory proceeded from herself," and attributed all these terms to Ammon as well as to some of the other gods mentioned below. The idea of Ammon as an incomprehensible divinity—as Being—remote from man, hidden and mysterious, was too metaphysical for the uninitiated Egyptian. Ammon was therefore at an early date conjoined with Ra, the sun, and worshipped as Ammon-Ra, "the lord of existences and support of all things." Sir William Dawson says: * "It is not difficult to perceive that the king of gods, Ra or Amun Ra, is the equivalent of Il or El, the supreme god of the Semitic races, and the Elohim of the Hebrew Scriptures."

The earliest form under which Being seems to have been considered in most, if not all, mythologies is the generative principle. This principle in Egypt was called Khem. His figure is an unsightly object in Egyptian sculpture. He was called "King of the gods," "the lifter of the hand," "the lord of the crown," and "the powerful." He bears the title of Kamutf, "the bull of his mother," in allusion to his relation to nature. Khem (Khnum, Noum, Chnouphis) seems to be simply a form of Ammon, as he commonly holds his member in his hand. He is even called an incarnation of Ammon-Ra. Existence is but an incarnation of Being. He is unmistakably the god of mysteries. Lucian declared that the Egyptians "were reputed the first who had a conception of the gods, an acquaintance with religious matters, and a knowledge of sacred names." Was it for that reason that Egypt was called "the land of Khem," and was there hidden in that name the proclamation that it had solved the riddle of Being?

In perfect consistency with his nature as one manifestation of Being, Khem—as Mariette Bey remarks upon the inscription: "He who fabricates"—may be the genetrix matter of the gods. If Khem be considered in that light, we can best understand the nature of Kneph (Cneph, or Nef), who is singularly allied to him. Both Khem and Kneph have been called the Logos, the Demiurgos, the worker. Khem is then the

* By-paths of Bible Knowledge. VI.: "Egypt and Syria."

Demiurgos, who creates the world out of himself, while Kneph is "the divine spirit or soul considered as forming the scheme of creation," as Rawlinson * says. Bunsen † connected his name etymologically with Nef (breath), and Wilkinson ‡ traced some curious analogies between him and the Holy Spirit of the Christian Trinity, declaring emphatically that Kneph was "the idea of the Spirit of God," retained when Egypt "forsook the purer idea of a single deity." Eusebius speaks of Kneph as the "divine intellect which was the Demiurgos of the world, giving life to all things;" and Iamblichus is still more explicit: "This god is intellect itself, intellectually perceiving itself, and consecrating intellections to itself." Let us concentrate all these definitions and say that Kneph is Mind, Being as Mind. Probably in harmony with this conception, the inhabitants of the Thebaid called Kneph "unborn and immortal," as Plutarch asserted. Lepsius denies that Kneph can be styled "the highest god," and thinks that only in conjunction with Ra may he be considered as such. This is probably simply a case of "one god merging into another"—another manifestation of Protean Being.

Khem, then, seems to be the physical view of Being as manifested in existence, and Kneph the psychological view. We have still another view represented by Egypt: the mechanical. Phthah (Ptah) is that view. It was a beautiful idea that made Phthah the son of Kneph. Nothing can exist in externals or on the mechanical plane except it comes from Mind. The Greeks identified Kneph with their Hephaistos, and the Romans with their Vulcan—artisan gods, mechanical manipulators. Kneph was always painted blue, the ancient symbol of *eichton*, or ether, the blue of the sky, a fit emblem of Mind. Phthah was always green; "death is green." § Mechanical work is lifeless, purely an end or purpose of an active, moulding mind. It has no life of itself, because it is not a natural form or product.

* "The Religions of the Ancient World," p. 5.

† "Egypt's Place." I., 375. ‡ "Ancient Egyptians." IV., 236.

§ Franz Delitzsch: "Iris." English trans., p. 42.

Khem, Kneph, and Phthah are called creators of the world, showing that the Egyptians held all three views of its origin—naturalistic, spiritual, and mechanical. Each one figured as the chief god in the esoteric systems. Phthah was even considered the "Spirit of God," and had seven *Knuma* (or architects) associated with him in the creative work. These seven resemble the creative "days" of Hebrew and Chaldean records. He is "giver of life" and the "good god," and Iamblichus asserts that he "makes all things in a perfect manner." The Targum of Jerusalem goes even further in spiritualizing Phthah. It says: "The Egyptians called the wisdom of the First Intellect *Phthah*." In the "Ritual for the Dead" is this prayer: "Homage to Phthah, Lord of justice, divine soul, living in truth, Creator of gods and men, immortal Lord, who illumines the worlds." All this shows how the Egyptian gods merge into one another, and how little distinctness they have. And that is not a fault: it shows the Protean character of Being in the moment of manifestation.

In the First Cause, Being, Aristotle made logical distinctions between Four Causes. These correspond to the four forms of divinity already mentioned, thus supplying further proof that mythology is an early form of metaphysics. The four causes are Matter, Form, Motion, and End, or Purpose. In a house, for instance, the matter is the wood, stone, etc.; the form is the idea or conception of the house; the moving cause is the architect and builder; the end is the actual house, built for the purpose of realizing its idea. Represented by the deities above, Khem is Matter—the wood, stone, etc.; Kneph is Form, the idea or conception; Phthah is Motion, the moving cause; and the actual house that is built is the manifestation of *nutr*, or Being.

Upon closer scrutiny the four "causes" resolve themselves into the antithesis of matter and form, and these two the "practical reason" easily dissolves and reduces to Mind. Thus the logical process parallels the merging of one god into another, both bearing witness to the essential unity of all existence —Being. The moving cause is involved with form and end;

it is that which secures the transition of potentiality to actuality, or, in other words, induces the becoming of matter to form. In every movement from the incomplete to the complete, the latter antedates in conception this movement and is its cause. The moving cause of matter is therefore form. The form of a statue in the mind of the sculptor is the cause of the movement by which the statue comes forth. In the same way the moving cause is identical with the end, for the end is the motive for all movements. The moving cause of the house starts the builder; but the moving cause of the builder is the end, viz., the house. Form and end are one, because united in actuality. The four causes, like the four gods, are thus united, or one.

It is very interesting to follow these analogies to their farthest end. Matter, for instance, when abstracted from form in thought, was regarded by Aristotle as that which was entirely without predicate, determination, and distinction—exactly the characteristic of Being, as shown above and in my previous papers. Matter—or, as we say, Being—is to him that abiding thing which lies at the basis of all Becoming, yet different from everything that has become. It is *nutr* and Ammon, as pictured above. It is capable of the greatest diversity of form, yet it is itself without form. The Egyptian Pantheon was but a varied manifestation of it. When I said that Kneph represented Form (idea or conception), it will readily be understood that form here does not mean shape. Kneph is the "divine soul or spirit," both as subject and object, and not merely a result, as shape is the external to form. We shall enter into further details on these subjects when we come to Aristotle's metaphysics.

It is easy to show Osiris, Ra, and Neith as forms of Being. Guided by the above, the student can easily do so. Enough has been said to show that mythology in general, and Egyptian mythology in particular, is an early form of the Science of Being. Their relation to the later development of metaphysics will be seen as we progress in the history of that science.

CYRIL AND VELMA:

A STORY OF LATTER-DAY REALISM.

BY FRANCES ALBERT DOUGHTY.

IT was the day following my arrival, and I stood at the hall window after breakfast, watching the rain pour down on the squares and spires of the little city. I had landed here by an unusual accident — the exhaustion of the dynaspheric current. Curious to try the new mode of locomotion, I had bought a ticket to the end of the route. I had never heard of the city of New Leaven until we were brought to a sudden convulsive stop. There seemed to be nothing for me to do but to leave the ladies' parlor cylinder and wait until the current was restored. I wonder what became of the three other women who were my travelling companions? At the time I was only thinking of myself.

I was kindly received at the home of Mr. Erle; and while pondering this experience as I stood by his hall window the next day, I must have had a lonely air, for his son Cyril glanced at me after he had taken his umbrella to leave the house, and then stopped again to say some pleasant, reassuring words. I replied with gratitude:

"What in the world would I have done yesterday if you and your mother had not been at the station when the dynaspheric current was exhausted? No one seemed able to give me any information about a good hotel, and yet I was obliged to wait at this town until atmospheric conditions would allow the current to be resumed."

"Some one else would have taken you home if mother had not seen you," said the young man, his unclouded blue eyes meeting mine with an expression of genuine friendliness.

"Heretofore we have been so far from the usual line of travel that we have not needed a first-class hotel; our citizens have always been glad to entertain the few strangers who come here. I hope you will not find your visit dull. *Somebody* will be at our house to-night, who will be an agreeable companion for you; I really want you to like each other." This he added with a touch of shyness, looking away from me and out of the front door. Then suddenly he let go of the knob, and, turning as if impelled by a warm impulse, shook hands with me and said "good-by."

I discovered during the day that there was to be an entertainment in the evening, consisting of private theatricals. Cyril's grandfather, like a hale and spicy fir-balsam fit to cope with a White Mountain blast, was active in directing the *mise en scène*. "I am notional about it," he said to me; "for you must know this is to be my début. I am to take the chief part in the play. My wife wrote it expressly for me, and it is the firstling of her pen in the dramatic line."

"She never wrote anything of the kind before?" I exclaimed, surprised.

"My wife has always had a great gift of expression, or character-painting, but she has been occupied in many ways; lately her talents have taken this direction. She has abundant leisure to use her pen, now that our children are married and settled, and our grandchildren quite well grown and able to look out for themselves. What she has seen and done in life will be of incomparable advantage to her in the career upon which she is entering. We have reason to believe that she will make a famous writer of melodrama."

There was a tone of affectionate pride in his voice which touched me. "How long can he expect her to live?" I was wondering, for I had never heard of a woman who might be a great-grandmother beginning to write plays. Civility, however, prevented my mentioning the subject.

When night came the play was brought out in a masterly style, closing amid rapturous applause, which was followed by the presentation of laurel-wreaths to both the playwright and

the leading actor, Mr. Erle. It was impossible to tell what the latter had done to adapt himself to his rôle, which was not that of an old man. His step was firm and elastic, his tones round and deep, his cheeks free of cosmetics. It seemed as if his face, indeed his whole body, were drawing its fitness for the part from his capacity for understanding it. The *motif* of the play was ethical, but a strong vein of humor permeated it; in fact there was a variety of thought and action quite unusual in an amateur production.

Mrs. Erle was blushing with artless delight when I congratulated her husband. Said I: "If you were a young man, I should say you would soon be going on the stage."

"I *am* a young man, and I *am* going on the stage," he replied, with a puzzled glance at me. "Having now retired from business, there is no obstacle to my following the bent of my inclination. The dramatic profession is with us a highly respected form of art. The theatre must everywhere be the correct mathematical criterion of the average public taste. It can neither be lower nor higher than the people who are entertained by it."

"Mr. Erle will be a celebrated actor some day," remarked one of the party, confidently. The lady who spoke thus now arrested my attention. She was presently introduced to me as the betrothed of my new friend Cyril. She was Miss Terhune. His family, however, called her more familiarly Velma. The name had a Hungarian sound to me. Hers was a beaming countenance, full of intelligence and emotional possibilities. Her gray eyes were large and clear, her cheeks rich in the hues of what Emerson must have meant by "a frolic health." Her form was generously proportioned, yet some quality in her very completeness forbade the idea that she was youthful. I would have guessed that she was a young matron. Cyril wished me to like his fiancée, and she won my heart at first sight.

Velma was in and out of the house every day, and an intimacy grew up between us with great rapidity. There was a luminous frankness about her which revealed to me the crystal depths of an unselfish being, and with this frankness she had an

atmosphere of strength. One could not foresee in precisely what direction her strength would materialize, unless it might be to overcome some cherished wish of her own. She was a fascinating combination—at moments child-like in her impulsive simplicity, and again her face wore the unmistakable imprint of ripe experience, until finally my curiosity was piqued to determine what period of life she had actually attained. I decided that she belonged to what are considered with *us*, from a matrimonial standpoint, *the dangerous classes*, viz., women who by some rare chance retain the physical allurements of youth, and have in addition to these gained an exquisite tact—a double-distilled aroma of youth which is always intoxicating to certain young men of refinement and aspiration, leading them on insensibly into an enchanted land beyond the pale of their own knowledge of life and human nature.

Parents of eligible sons usually look askance at these perilous, mature sirens, but not a sign of this opposition was exhibited in the Erle family. All appeared to be delighted with Cyril's prospects, nor did I hear the slightest allusion to the disparity between them, which I surmised to be ten or twelve years. This conclusion, however, was forced upon me more by interior than by exterior evidence, for the æsthetic proprieties were in no way violated by the appearance of the lovers as they stood side by side; in fact, they looked very well together. It was always a pleasure to watch the play of temperament between the two. It was Velma's conversation that told me the true story of her seniority, marked as it invariably was by the broad charity for others which only those are capable of feeling who have lived long enough to be made aware of their own frailty. It was instinct with that largely *human* element never found in the words of the young—a compensation to those who have acquired it which they would not relinquish for all the lost, sweet dew of the morning. Her scope and versatility had an endless attraction for the grave, self-centred Cyril, and, without his knowledge, she was opening doors for him and expanding his horizon.

There came one never-to-be-forgotten twilight of mutual

confidence between Velma and me. Some barriers I had not meant to remove—our brief acquaintance would not justify the liberty—came down most unexpectedly, and, like all barriers once broken away, never could be set up again. The polite reader will censure my plainness of speech, but I am prepared for this.

"You don't feel the difference in age at all, do you?" I exclaimed before I realized what I was saying. She was talking of Cyril.

"What age?" Velma rejoined. "Of course this age I live in is the only one I know anything about, and it seems to me a pretty good one. Certainly we all believe it an advance upon any age which preceded it."

"Your age and his, I mean."

"Pray explain; I don't quite catch your meaning."

I had to laugh. "I mean that he, Cyril Erle, has been living some twenty-five years, hasn't he?"

"*Been* living? He has been living *always*, of course—if he is to live forever; for if there is *one* end of a thing there must be another end. Do you mean how long has Cyril been living here in New Leaven?"

"Yes, and on this earth."

"That I can't tell you, though he came to this place after I did. His mother doubtless remembers, but it is a circumstance best forgotten—one of no significance. Of course, she was never likely to mention it to Cyril, to make him think of himself as something temporal, like a house that is built to tumble down some day in ruins."

"What! Do you never celebrate birthdays?" I cried, unable to grasp the concept of a small boy without a birthday.

"I never heard the expression you use, 'celebrate birthdays,'" she answered, quickly; "but, if I understand you at all, the sort of celebration you refer to would inevitably suggest a loss of time, perhaps of faculty after awhile, an escaping of certain powers. We might take to imagining that this or that thing in ourselves belonged to periods. It would be very monotonous, tiresome in the extreme, to have such days constantly

coming in. I'm sure *I* don't want a birthday to celebrate. I never had one."

My eyes were now fastened upon Velma with a kind of awe at the root of my curiosity, much as if she were a heathen goddess—a Diana or a Venus expecting to inspire love throughout the centuries.

"How can we have an *age*, if we are immortal?" she asked, with a solemn accent—with an inflection of wonder also quite as marked as mine. "We have all been noticing that you entertain some very peculiar impressions, and we can but attribute them to the crude state of the community you come from. Cause and effect seem to be confused in your mind. Strange it should be so, with what you call your 'hard Yankee commonsense.' You actually seem to believe that the sunrises and the sunsets a man has on this planet may become a disadvantage to him—that they have some mysterious connection with his employments, even his ambitions. Can't you see," she argued, with burning enthusiasm, "that the supreme moment for a man to begin to be an artist, an actor, a writer, or a lover, is the moment when he feels the divine afflatus—come how and when it may?" She smiled again. "But I ought not to lecture you. Seriously, though, do you really think my having been known here in New Leaven as Velma Terhune, before my fiancé was known here as Cyril Erle, can in any way threaten our happiness as man and wife? If so, I do wish you would enlighten me by tracing out the operation as it looks to you."

Now I began to wish I had not undertaken what was likely to prove a thankless task. The subject was a delicate one, but a previous visit to Boston had given me the hope of a mission in life. I wished to start a reform in some quarter, and I determined to go on bravely without flinching, cost what it might. I will mention also to the reader, in confidence (not boastfully), that I was not without a secret pride of my own in affairs like this, for more than one captivating junior, having nothing better to do, had loitered with me on summer afternoons until we found ourselves gathering flowers on the brink of a precipice; and, turning a deaf ear to the voice of the charmer, I had said

to him: "Not this way; down there lies the troubled sea of matrimony. Do not dream of sailing upon it in company with me. For *you* I am a Jonah: we would both be shipwrecked—I am so much older than you are. Look over there in the opposite direction, at those peaceful fields, where we should find Friendship waiting for us. They look a little tame from here; the landscape is flat, but they are safe. Come, we will go over there!" Mine then was a virtue in this regard which had been tested, and now I said to Velma:

"I will be honest. What I fear for you is that when Cyril attains his prime, yours, lovely as it now is, will be on the wane. A woman wants to hold her husband by every means. Would you like to have gray hairs and wrinkles when he has none?"

"How wildly you talk! Cyril's father is one of our best physicians. He says that those persons who keep the secretions for daily use will never fail for oil to nourish the skin, or coloring matter for the hair. He knows all about such things."

"What else could people do with their secretions but keep them for daily use? It is your turn to explain."

"Use them for coloring dreams of the future," some one answered in place of Velma. It was Dr. Erle himself, who came toward us from behind the portière which hung between the parlor and library. Then it struck me for the first time, probably in connection with what Velma had been saying, that this gentleman was the only one I had seen in New Leaven whose locks were streaked with gray. His fine, benevolent face had a speculative cast, as if the mind behind it were intent upon the deepest problems.

"Yes," he said, as if answering my unspoken thought, "I am sometimes not quite so present-minded as I would advise my patients to be. In my schemes for the help of humanity I get too far away from this 'everlasting now,' in which man is meant to live, and find myself wandering in the mazes of some prospective Eden for the benefit of the race—instead of striving for a firmer grip on the small end of things, right here in New Leaven, the only end my arm is long enough to reach. This

abnormal drawing upon my storehouse has used up a considerable part of my ammunition; it has turned some of my hair gray."

What could I say to this? Knowing how useless it always is to tell one of the medical fraternity how other physicians differ in opinion from himself, I only replied, rather vaguely: "You are kept busy, no doubt?"

"Yes, very busy. We doctors have to consecrate ourselves to the closest, most exhaustive study of human nature, which is our dissecting-room and our pharmacopœia. Each person selects for his physician the one to whom he would prefer to open his heart and mind. There is but one original substance. The same 'wisdom principle' (as the great master Paracelsus taught) governs the whole, transmutes the corrupt into the pure by a divine alchemy; and since the connection between the physical and mental kingdoms in man has been discovered to reside in the inter-atomic fluid, we know that the forms of energy are constantly being transformed into one another. There is a correlation of forces: digestion of bread and meat makes *will;* will also can turn upon digestion, by causing action and reaction throughout the inter-atomic fluid. Will-power, again, is made by opinion and sentiment, as well as by bread and meat. The sensible doctor reckons the ebb and flow of these occult tides, he seeks to find out how far his patient's constitution can bear—still remaining harmonious as a whole. He calculates the stress of emotions, the war of passions, application to books, the exactions of business, the spur of ambition. As to the matter of eating and drinking, every man who is not a fool discovers for himself after awhile what he ought not to do in that line; so we give that the least part of our attention. Being free from our patients' individual bias of inclination, we investigate for them the subject of marriage, in order to insure its scientific correctness; we give our verdict (if they choose to act upon it) as to whether the proposed alliance will be a happy union of temperaments for the parties, and will also conduce to the welfare of the next generation. I have decided," concluded Dr. Erle, with rising emphasis, "that Cyril

and Velma will constitute, as far as human insight can penetrate, a scientific marriage. I heard you talking. The difficulty you mentioned is a mere phantasm of a too fertile imagination." Then Dr. Erle walked away, as if he had reached the *ne plus ultra* of argument; and Velma, too, left me to my own devices.

The next day it was Cyril who came to me, in a state of suppressed agitation. Vainly I sought for a trace of the calm, restful magnetism I had felt in him before.

"What is this you have been saying to Velma? She has this morning been presenting to my mind a brand new idea; an absurd one, too—why do I let it annoy me? You thought her added experience in living on our earth will make some change in her appearance, manners, or dear knows what, which will weaken my regard. This is troubling her."

Then the thought-seeds I had so impulsively dropped had sprung up! Yesterday Velma had no room for them in her garden. Now, to justify myself, I must needs go on. "Are you quite sure, Cyril Erle," I began, with gravity, "that you have hold of the immortal part of love, that you can bear to see youth and physical charms decay in your arms?"

"They can never so far decay as to rob Velma of her attraction—if she continue to make the proper application of her life-forces. Is there anything in my mother, for instance, calculated to estrange a husband's love?"

The rich bloom, the ideal maturity of the lady he referred to, rose up before me as he spoke. "But Velma will be middle-aged while you are still young," I persisted, in my Bostonian character of social regenerator.

"Such terms are unmeaning in the sense you use them. When souls are akin, can tastes undergo a separating change? Really, your views would be dangerous to the public peace. Just fancy—if each day as it dawns should be signing the warrant of execution for some activity on the part of a citizen—one must forthwith consider himself and be treated as if he were too old to dance, another too old to act, another to write, another to marry, until at last people would be getting too old to see, to hear, and to walk. I verily believe these ideas would grow like

giants if we were to encourage them. They would get strong enough to floor us completely, knock us out of this world into another before we derive the full advantage from this one, and naturally drop the body which serves us now for one adapted to a higher sensorium. Everybody holding convictions like yours would die a violent death. Of course he would dread it inexpressibly; he would never be free from his doom; he would be dying by inches every day. I beg you not to mention these thoughts again."

Cyril closed the door behind him suddenly, with an expression of pain on his handsome, clearly-cut features, as if some secret thorn of care were tracing sharp lines upon them. In spite of himself my warning had reached the citadel.

It seemed to me afterward, as Velma passed the window starting out for a walk with Cyril, that she was looking less fresh and beautiful than yesterday. The light of security had faded out of her face; she wore a startled look, as if she were hunted, driven, and scarcely knew where to find refuge. I perceived that she was feeling in one electric shock that which permeates at all times the veins, the spinal marrow, the heart's core of the whole world that I belonged to, where even a woman, unmarried, is stigmatized an "old maid." Every breath, the vital energy, is thus destroyed by an underlying fear of change. Before this, Velma, like the patriarchs of Scripture, had been without the sense of age, and able to undertake all things. Too late I was sorry for my rude awakening of this sleeping beauty, when my quick sight began to detect furrows hollowing a path round her eyes, a depression at the corners of her mouth, a weight in her tread, and a dulness in her voice. Whenever she passed a mirror now, she lingered for one uneasy moment before she joined Cyril, fastening a stray lock of hair or posing her head a little. She would even glance back furtively a second time, as if the hitherto friendly glass were an incipient enemy. There was a strange pathos to me in the feminine act. Often as I had seen it before, it bore a new meaning to me from her.

One evening—it was twilight again, and I was in the parlor —I heard Cyril and Velma talking to each other from the sofa in the library, on the other side of the portière. These significant words caught my ear, depriving me of all my vaunted composure: "Father says her mind is considerably unbalanced; but he can't tell just yet what part of the cerebral convolutions is affected. The vibratory motor will have to be applied to discover the relation of the affected part to the *mass* chord, in order to ascertain if she can be cured. He is going to try it some night when she is asleep. In the meantime let us not allow these discordant theories of hers, which jar so horribly with the divine music of the spheres, to have any effect upon *us*."

"I love you enough to give you up if it is best," said Velma. It was a mere whisper, but my strained, excited sense lost neither the agony nor the sublimity in its tone. Then I knew also, although I could not see them, that he put his arm around her and held her close, as he answered:

"Do not waste such precious heroism. You may need it for something in our life together; we can have no life apart. I cannot be given up. Were we *ever* apart long enough to lose the memory of each other? I feel as if I did not begin to love you *here*. You are fresh and fair in my eyes as the morning star; is she less radiant in her sphere when she becomes the evening star? That one star-beam will shine across my sky forever. What are these distinctions of morning and evening?"

"Only our blind names for the One Eternal Day," she answered softly. She was at peace again; but I was not.

The lovers dropped into such a low tone of voice that I no longer heard them. I sat in the window, sheltered by the curtain, completely absorbed in myself and oblivious of the book lying open on my lap. I was not long alone in the parlor. Grandfather Erle came in briskly, accompanied by a gentleman with whom he appeared to be intimate. They were in lively converse over something of mutual interest. The room was large and they did not seem to be disturbed by my presence. I was still too dazed to think of moving away.

"I wish I were going myself," Grandfather Erle was remarking as he sat down. "I should relish nothing better than a jolly time out in the country, one of those bachelor times we used to have before we were married. But I presume only you students and the professors are to be included in your practice-party—no use for any other fellow to fish for an invitation?"

"I suppose not. We're just waiting for it to clear off permanently, before we set out."

"How do you like the 'Polytechnic,' Zenas? Do they make you study pretty hard?"

"Yes, the standard is high," the visitor replied. "When I entered for the course in civil engineering, I knew about what would be expected of me, for my grandson had just graduated there. In fact I'm going with the practice-party as a substitute of his. I always had a fancy for surveying and that sort of thing, and I'm glad now of a chance to take it up more systematically."

I glanced at the gentleman as he said this, and perceived that he was the same kind of fresh young veteran as his contemporary, Mr. Erle.

"If I get my notice to quit," he went on, slapping his friend's shoulder jovially, "before I am through the course I'll have taken in just that much more stock for use next time, that's all. No use regretting I didn't go about it sooner; since I've seen the boy at it I've got more and more into the notion."

"Perfectly natural," said Mr. Erle, "and you may be engineering a railroad through the Great Desert in one of the rings of Saturn next time you incarnate—who knows? I tell my wife there's no hurry; she needn't be working so hard over those plays; she's got *all the time there is* ahead of her. Well, I'm glad you came in, Zenas. There's a trifling matter of business I want to consult you about."

Here it was borne in upon me that common politeness required me to make my exit, and I retained just enough of my wits to rise and salute the gentlemen with a slight bow as I passed them. That night at supper I read the doubt of my own sanity in the scrutiny of every member of the Erle family. Reader,

have you ever had such an experience? If you have not, you can scarcely imagine how uncomfortable it made me, how I trembled with a weird sense of novelty in my situation. Just as early as it was possible to withdraw with civility from the home circle, I bade them good-night.

"So they think I am going crazy! Am I?" I asked myself in painful confusion. "I wonder how it feels? Is it one of the symptoms to be first hot and then cold? I always was a peculiar person; they said so at home. What a strange impulse to jump off I always have had when standing on the top of high places! I'm doubtless different from other people, but I *did* hope I should be able to keep my senses. I never could bear anything like opposition; it makes me desperate—yes, *desperate!* That thing Cyril called the 'vibratory motor,' what on earth can it be? What are they planning to do to me with it?" Cold shivers ran rapidly down my backbone, my teeth were chattering, and without reflecting that I had not undressed I jumped into the bed as a kind of refuge in my trouble. "What do they *do* with motors? Propel things with them, don't they? But how? Couldn't they make a mistake, and blast my brain into a thousand pieces? I won't have it; no, I *won't!*" The heat mounted to my brain, which seemed to be revolving like a wheel. The bed-covering weighed like pounds of lead; I threw it back wildly. "Tick-tack!" from the clock on the mantel. My heart beat up in my throat. Footsteps out in the hall coming this way? Hark! "Don't come here with that motor! Yes, I am crazy; I know I am! Let me alone; I don't want to be cured; I don't mind being crazy. What is that white object there by the rocking-chair? Something moving, gliding toward the bed! Whir-r! whiz! Heaven protect me from that ghastly thing with the motor!"

I clutched the covering; held it so close over my head that I felt myself suffocating. That white figure—was it standing by me? Under all the covers, in the dead stillness of the room, I still heard that threatening "tick-tack" of the clock. "Life, death—death, life!" it said. "Old, young—young, old! Heaven, hell—destruction!"

With one frenzied plunge I braved all. I was out of the bed and out of the room. Nobody was in the hall. Like a thief in the night I stole down the stairs and opened the front door. The station was but a few blocks off. I knew the way, and—oh, unspeakable deliverance! the dynaspheric current was running in full force. No better time to get out of New Leaven than this very moment!

And so I shot out of the city without so much as a civil farewell to one member of the Erle family. When I regained my wonted self-poise and recalled their kind hospitality to me, a stranger, I became heartily ashamed of the omission, and have been so ever since. Doubtless they readily accounted for it on the ground of my insanity; yet few of us care to have our shortcomings excused on such a plea. I learned from some one on the train that the town of New Leaven had been settled by six families, in which all the wives were the seniors of their husbands. They were women of masterful individuality. They had determined to get rid of all obstacles that were imaginary and not radical in their prospect for happiness; to separate themselves from the canker of tradition, the goal of criticism; to work from within outward, instead of being wholly worked upon from without; and so they cut loose from the world of limited and limiting ideas.

I had seen the effect of their civilization upon one family. The result had probably surpassed in a few generations the fondest and most daring hopes of the resolute women who founded the colony. And straightway I suggested to the people of Boston a *Society for the Ignoring of Age.*

THE REFORMATORY OFFICE OF MENTAL SUGGESTION.

BY W. J. COLVILLE.

IT can scarcely be doubted by those who carefully watch the progress of experimental psychology that many cases of seemingly confirmed criminality yield to silent mental suggestion. The question which presses most nearly home to the practical psychologist, after the feasibility of suggestion has been made clear, is, "How can I best convey the needed suggestion in order to render it effectual?" There are many different methods of mental suggestion, each adapted to its purpose for the particular case requiring treatment. In mentioning a few of the more prominent, we shall first call attention to the most rudimentary or external of these methods, viz., that of placing some object (such as a text or motto) within direct range of the vision. Whenever mottoes are employed to influence the mind it is highly essential that they should be of the right kind; *i.e.*, they should always be of the affirmative type. Negative sayings are calculated to do more harm than good; consequently they should be studiously avoided.

It is not difficult to reason out the wherefore of this declaration, as we cannot fail to see, if we think at all, that a suggestion to be valuable must be an assurance and an invitation, not a command or a prohibition. The former are always attractive and encouraging, while the latter are apt to be harsh and repellent. *Thou shalt not steal*, even though it is one of the ten commandments of the Sinaitic law, is not an appropriate text wherewith to reform a thief; but *You love honesty and will practise it*, can be made to answer the purpose of reformation exactly, and this for a twofold reason. An order *not to steal* may arouse antagonism, and by provoking mental opposition

success can never be gained. It does not necessarily follow that all persons are sufficiently acquainted with themselves to have become conscious of their sincere inward desire to be honest, or of their capability to be so if they wish. *You love honesty: therefore it is your will to be honest,* is a grand affirmation, complimentary to the innate goodness and strength of the individual to whom an appeal is made. The two elements of special worth in this statement are, first, that it recognizes good-will; second, that it acknowledges strength as well as the disposition to put good resolutions into effect.

We must remember that we are combating ancient, ingrained errors when we employ a method of reform through education at total variance with the primitive measures so long in vogue, and we cannot afford to forget that our philosophy differs essentially from that of the purists. The commonest obstacles in the way of elevating another are his own low opinion of himself and the low opinion of him entertained by others. How often do we hear a dishonest person say, "I could not help it; it was born in me to steal!" and it is useless to attempt to gloss over the countenance given to such an assertion by prevailing views of heredity and atavism. The true reformer must steer equally clear of the twin rocks upon which many a vessel has been wrecked—*condemnation* and *misdirected sympathy.* The practical psychologist never sympathizes with crime or even with misdemeanor; he never countenances petty larceny or any small offence, but boldly says to all: "You can live virtuously if you will, provided you manfully undertake to carry your good-will into execution." The experimental psychologist, who knows the reformatory uses of suggestion, takes care to make an appeal so directly to the pupil's own nature that he must receive the correct impression sooner or later.

The time when this may result varies considerably with different persons. Some cases of moral infirmity, even of long standing, are reached in ten minutes; others may take ten days, possibly ten weeks, or even longer. But we must not be discouraged because of the seeming slowness with which the good influence comes to effect with some, while others, by compari-

son, seem to move so much more rapidly. Some temperaments are dull and generally hard to reach ; others again are extremely alert to all that is proffered them. Some seem to have become thoroughly steeped in erroneous ways, while others are but novices in wrong-doing. Some have been weighted down with hereditary tendencies which require time and effort to vanquish, while some again have been only touched superficially with the tar-brush of ante-natal discord. The reader will have no difficulty in perceiving that we make much allowance for ante-natal as well as for post-natal bias; but, because some tasks are harder than others, should we therefore abandon them? Is the soldier to flee because the enemy seems mighty? It is in these more troublesome cases that perseverance and patience are tried, and when victory is once truly gained it is never lost again. Superficial conquests are often easy because they are shallow and their results are impermanent, while abiding conquests of good only follow, as a rule, after faithful plodding and industry.

Whether the experiment with a motto, such as the one already alluded to, be tried in a private home or public institution, it makes no difference; the only necessary injunction is that the person for whose eyes it is intended cannot help seeing it when his eyes are open; and as its meaning never gives offence, but, on the contrary, is polite and encouraging, it does not usually awaken resentment. We have selected a text for honesty because of the prevalence of modern belief in the hereditary tendency of kleptomania, which in many families is one of the most distressing symptoms of aberration. The words given afford a complete offset to the kindred beliefs of those who say that human will is at its root vile, and of those who maintain that the will is powerless (when hampered through adverse heredity) to break its chains and through self-evolution declare its freedom.

At a very early age children are greatly impressed by what they see, even more so than by what they hear; it is an easy task, therefore, to appeal to their awakening susceptibilities through the agency of pictures and bright objects. The kinder-

garten system of training owes much of its abundant success to the appeals made to the eye as well as the ear. Object-lessons are readily taught to children, and it cannot be denied that the most wayward are often the readiest to respond to even slight appeals made through the existing over-activity of their senses. Despite the drawbacks with which it is heavily saddled, the doctrine of heredity does not countenance blame at any time. This is in its favor, and when its drawbacks are removed it affords illimitable insight into the producing causes of the maladies which educators and reformers are incessantly seeking to cure. Fault-finding is not only disagreeable and uncharitable, and, when hereditary predispositions are considered, also unjust; but it tends, by the very phraseology employed, to foster the maladies which it is meant to rebuke.

No educator can afford to forget that mental pictures are conjured up and rendered very impressive by constant verbal reiteration. Through the law of the association of ideas we think of an object whenever we hear its name mentioned, provided we are acquainted with the meaning of the word to which we listen. Even when ignorant of the precise meaning of a term, we judge a great deal by the facial expression and accent of the speaker—so much so that deaf persons frequently understand much of a speech if they can see the orator. Others, not understanding what to them are foreign languages, comprehend a good deal of an address delivered in an unfamiliar tongue if the lecturer gesticulates freely and makes good use of the aspirate quality of the voice.

The true way to correct a child verbally is by means of the right in place of the wrong suggestion. Parents and all others who have the care of children will find the following recommendations of great value in the work of domestic management: Suppose a child is accustomed to misbehave at table. Nothing can be more ineffective than constant mention of the annoying circumstance. It is a far better course of action to make the correction as attractive as possible. A very wise man must he have been who gave this proverb: "Wisdom's ways are ways of pleasantness and all her paths are peace." How

little the truth of this grand affirmation is realized, if we may judge from the action of would-be educators! Yet it is quite essential to enforce the necessity for conducting educational enterprises in close accordance with the truth therein set forth. Disagreeable habits are frequently identified with a false idea of freedom, which in the creed of many is construed as unbridled license. The social faculties are not sufficiently appealed to. Reason does not enter largely enough into the system of government employed, and it is not easy to see how the stupid thought ever gained currency among intelligent people, that the ways of virtue are hard and the paths of sin give pleasure. The Bible says, "The way of the transgressor is hard," and so it is. The "green pastures and still waters" of the twenty-third Psalm are reserved for those who live in accord, not in discord, with heavenly precepts.

Once let your children know and feel that you love them; that because you love them you seek only and always their highest welfare; add to this proof that you (being more experienced than they) have made discoveries as to what conduces to happiness and general welfare which they have not yet been able to make; then plainly set them your own good example and it will not be found difficult to lead even obstinate, peevish, and slovenly children into the ways of righteousness and order. So long as harsh measures are resorted to in thought, word, or deed, reformation is impossible, though a deceitful appearance of counterfeit virtue may be induced. No box on the ears, no rap on the fingers, no confinement in a dark closet, no deprivation of necessary food or exercise can ever do other than provoke resentment against whoever thus practises retaliation. We all wish to imitate those we admire and love, and in children the tendency to imitate (even to the point of extreme mimicry) is very strong and almost invariably deep-seated. "My papa and mamma do so and so" is a constant saying with many children who are extremely proud of resembling their parents in anything.

Grown persons are often quite as susceptible to the force of kindly suggestion as are children, and it is high time that the

truth be told concerning the so-called "fallen," who in a majority of cases are the *not yet risen.* Edna Lyall, in her charming story, "We Two," introduces a fine character who gives this definition of "lost:" *not yet found*—a definition which he writes in a prayer-book during the delivery of an abominable sermon in an English country church, the effect of which could only be disastrous upon sensitive listeners. Mental suggestion is intended especially for the *not yet found* and the *not yet risen,* but if there be those who are actually fallen the same processes must be applied.

The pictures introduced into many households and into all sorts of public buildings are often highly objectionable, even more so than the worst plays presented in the poorest theatres. Pictures remain on the walls undisturbed; they have therefore an uninterrupted opportunity for impressing the observer. People fail to think when they purchase paintings that the subject of a work of art is far more important than its technical excellence. A chromo may cost five cents and be a noble educator; a skilfully executed painting may cost five hundred dollars and be a curse to the home it has invaded; yet there may be nothing in the painting which would offend the most fastidious and conventional taste. Imagine the effect of "The Battle of Vicksburg" and many similar warlike scenes upon sensitive children. The direct question is, Do you wish your children to grow up to fight one another? If you do not, then you must cease glorifying war and presenting to your little ones the battlefield with its numberless and nameless horrors. Prize-fighting is of one nature with bull-baiting and similar atrocious practices encouraged by cruel and warlike peoples. So long as newspapers continue to glorify pugilism (because run on business principles to gratify their readers) you cannot wonder that boys grow up with admiration for brute force rather than for moral and mental greatness. Games and sports can be edifying as well as exhilarating; but wherever muscle is exalted above mind, danger results to a community.

Silent mental suggestion is always in place, and it accomplishes frequently all that needs to be done; but with profound

respect for the true metaphysicians of all schools, it may surely be urged that words and actions should be made conformable to high inward ideals. As thoughts become expressed in speech and conduct, it is an evidence of mental error even to tolerate what is the reverse of uplifting and harmonious in our external surroundings. Prisoners do not need coddling; they are not benefited by hysterical displays of maudlin sentiment; but they are often reached by kindness when asperity has totally failed to move them. The sweet singing of a benevolent woman, who was long a member of the choir in one of the influential synagogues of New York, accomplished, to the writer's knowledge, far more toward elevating and refining the prisoners whom she visited on Sunday afternoons regularly for many years than all the threatening sermons which misguided preachers might deliver with the best intentions.

There is a great deal also in the use of a pronoun, and never did the writer so fully realize the importance of selecting the right word as at one time on the occasion of a New Year's entertainment in a large penal institution. There are many prisons where the inmates receive with marked disrespect the words of those who seek to address them. They refuse to pay any attention whatever after the first five minutes or so, when they begin shuffling their feet so noisily that the speaker's voice, however distinct, is completely drowned in the confusion. It was in one of these unpromising institutions that the writer of this article was called to officiate at an evening entertainment, consisting of reading and song. The superintendent undertook to inform the lecturer before the performance began that the prisoners paid no attention to any speaker; hence there would be nothing unusual in their probable rudeness on that occasion. As the present writer does not believe in judging the present by the past, and is not an advocate of the dreary dogma deduced by some from the well-worn adage, "History repeats itself," no notice was taken of the gloomy foreboding based upon retrospect. At the appointed time the discourse began with these words: "Dear friends, all of us gathered here this evening are resolved upon this New Year's Day to live more wisely, nobly, and

healthfully in the coming twelve months than we lived or ever could live in the past." The address continued beyond the limit of an hour; and when the speaker concluded, after having spoken for seventy-five minutes, he was greeted with a fervent outburst of applause from the audience, which had been most attentive from the beginning to the close.

A bright young man in the assembly, after the entertainment had ended, came to the lecturer with these words on his lips: "Had you used the wrong pronoun you could not have held your audience three minutes; but as you said *we* instead of *you* at the beginning of your address, you could have held us all till midnight." He continued: "The parsons come to us Sunday after Sunday and speak to us as if we were all guilty wretches and they the very elect of God. We don't believe in them and we don't respect hypocrisy or haughty arrogance either. I was tempted and I fell, and they would probably, most of them at least, have done as bad if not worse in my situation. We want encouragement more than we need kicking; and as for their supercilious nonsense, we don't intend to stand it." Though the young man who spoke thus was by no means a superior specimen of manhood, yet taken all in all he was not below the average of college graduates who allow their lower impulses to get them into trouble; and he was certainly right when he laid so much stress upon the proper use of the pronoun. What does it really mean to say *you* to an audience? Does it not signify that *they* are inferior to the one who is speaking? whereas, when the collective *we* is employed, the note of brotherly and sisterly feeling is instantly and clearly struck.

When we enter the deeper matter of silent mental activity it is essential to understand that saying *we* and meaning *you* renders a mental lesson or treatment ineffective, for it is by reason of the quality of the thought transmitted that the result is produced. Mental telegraphy may be ever so clearly demonstrated without our reaching the plane where by means of it we can do the most valuable work. It is therefore of the first importance that the nature of the message sent should be carefully considered prior to its transmission. Language is operative in

so far as it expresses thought, but no further. Kissing, handshaking, and words of cordial greeting are holy or unholy in proportion as they are sincere or insincere. In corresponding ratio, mental messages are serviceable or the reverse by reason of the spirit that has dictated them and by which they are animated. Mere formulated sentences uttered by parrots have a secondary value, but primary virtue belongs exclusively to such as proceed directly from the will through the understanding, and are sent forth with full determination coupled with confident expectation that they will do the work for which they are designed.

We can easily trace the obvious connection which exists between mental and physical consequences. A halting mental attitude shows itself in a faltering manner. A shaking hand and an unsteady voice are natural outpicturings. On the psychic plane, which is subjective and unseen, the connection is the same. A doubting state of mind cannot give birth to a steady, vigorous mental effluence; therefore failures in mental treatment are often due solely to lack of positiveness and directness on the part of the one who gives the treatment. Mental telegraphy is positively a science, and will soon take universal rank as such. Although there are still many difficulties to contend with in the way of its popular introduction, yet these difficulties are continually growing less and less formidable as the public mind is becoming steadily saturated with faith in their genuineness. It may be urged by electro-biologists and others that it is actually impossible to influence all persons mentally, as not all are sensitives, and the popular presumption is that only peculiarly sensitive persons are "subjects." We know that mesmerists frequently use the terms "operator" and "subject," and those words are intended to express the mesmeric doctrine that one mind is rendered subject to another. The experimental psychologist of the rising school cannot consistently use the terminology of the old school because of the radical difference existing between the essential doctrines of the two schools. The new psychology, while not attempting to deny the phenomena of mesmerism, does not sympathize with

the belief that one mind should *control* another in order to uplift a sinner, instruct an idiot, or heal one who is bodily diseased. The exact opposite is taught, and not until all intending workers in the field of psychology are thoroughly acquainted with the new premises will they be able to work systematically and effectively in accordance with the rules of psychic science.

Mind with mind and mind over matter is a rational platform, as distinguished from that of the mesmerists who talk constantly of *mind over mind.* It is the latter statement which brings what is now called hypnotism into such disrepute in many places and justifies the oft-heard cry, "I will not surrender my individuality to any one." The true psychologist does not ask you to do so; on the contrary, he urges upon you the paramount necessity of cultivating and greatly enlarging the scope of your individuality, so that, having become a far more pronounced individual than you ever were before, you will be strong in the future to withstand attacks of temptation by which you were formerly prostrated. Individuality needs strengthening at every point, and to strengthen it as much and as quickly as possible is the great work which confronts all who are honestly seeking to render their use of mental suggestion positively reformatory because in the highest sense educational.

DEPARTMENT OF

PSYCHIC EXPERIENCES.

[It is our purpose in this Department to give a medium of expression for the many experiences of a psychical nature that are more frequent in every individual life than is commonly supposed. We shall also give any scientific conclusions that may be deduced therefrom. Such experiences are usually given so little recognition as to check the development of a naturally occult mentality; or when recognized, they are too often converted to the use of cults that are fanatical perversions of the subjective spirituality. On the principle that *all spirit is one*, we may gain a higher comprehension of this question with the understanding of spirit in the abstract rather than spirits personified. In giving these phases of mind the recognition which is their due, the habit may be established by which they will tend to repeat themselves and indefinitely increase. We hope to secure perfect accuracy in these statements, by which alone it is possible to preserve their scientific value. A general outline of psychic experiences may be given provisionally as follows:

(1) Thought-transference, or telepathy—the action of one mind upon another independently of the recognized channels of sense; the nature and extent of this action. (2) Hypnotism, or mesmerism; nature and characteristics of the hypnotic trance in its various phases—including auto-hypnotism, clairvoyance, hypnotism at a distance, and multiplex personality. (3) Hallucinations, premonitions, and apparitions. (4) Independent clairvoyance and clairaudience; psychometry; automatic speaking, writing, etc.; the mediumistic trance, and its relations to ordinary hypnotic states. (5) The relations of these groups of phenomena to one another; the connection between psychics and physics; the bearing of psychic science upon human personality, and especially upon the question of a future life.

The human mind in all stages of development, whether by inherent quality or by cultivation, frequently presents a purely psychic nature which, like a mirror, reflects the impressions that are made upon it. This quality is often attributed to imagination. It is consequently judged by common opinion to be elusive and unreal, the mere reflection of suggestions from the material world; and simultaneous thought is commonly supposed to be "coincidence," rather than a revelation of the finer activities of man's nature. We think that by encouragement in the right direction these faculties will develop the character toward a consciousness of the divine spirit, by which it will be realized that the order has been reversed. The material world will then appear as that which is unreal and misleading, and itself the shadow of the higher spirituality.]

PSYCHIC DEVELOPMENT.

The higher psychic culture is not so much a question of physical susceptibility as of mental determination. It is true that mind and body are mutually interdependent, and that primarily physical conditions largely determine mental states; but mind is designed for mastery. The psychic vibrations of focalized desire upon the inner medium of communication—the spiritual ether—create the light in which the object of desire is perceived; hence the clearness of the vision depends upon the completeness of the inward focalization. On the internal plane man sees only that to which his attention is directed and upon which his perceptive powers are focalized; while on the external his attention is spontaneously awakened and focalized by and upon whatever he sees, hears, feels, etc.

This psychic development will be more readily attained by some than by others, but we affirm that it is possible to all. The object of normal introversion for the inward focalization of mental perception is not wholly to suspend the action of the five external senses for the development of the internal or sixth sense, but so to unfold the power and activity of the inner sense that it shall act in conjunction with the external. Thus the external senses are enhanced and perfected by the awakening and co-operation of the internal psychometric power and penetration.

The independent exercise of the sixth sense is required only when the object of observation and study lies beyond the sphere and limits of the external senses. On the internal plane the mind perceives only that to which the attention is voluntarily directed, and this, we repeat, is wholly a matter of choice and volition. On the inner plane of psychic perception the light in which objects are seen is produced by the vibrations of mental activity upon the spiritual ether or internal atmosphere which is the medium of communication between mind and mind. It is the direct medium of thought-transference and of psychometric perception and impression. The inward focalization of desire and attention in faith upon any object produces the light in which the object itself is seen. Perfect results are only possible through entire devotion to a single object at once, as this suspends undue activity in other directions.

When the inward concentration reaches the degree of absolute oblivion to everything but its own condition it becomes a state of complete entrancement. If only the plane of the sixth sense is reached, there is simply a magnetic or mesmeric trance; if the higher plane of the spiritual, it is the deeper ecstatic trance—both of which are abnormal and incompatible with the harmonious development and healthful activity of mental powers. The complete unconsciousness of the trance to everything but the one condition is unnecessary. All that is required is the subordination of the external activities to the internal until they are completely overruled by them.

In the first efforts at focalizing the mind's activities upon either the psychic or the spiritual plane, the whole attention must be given to the process involved; and they must be persisted in until the specific result that has been aimed at is eventually attained. This may require repeated efforts; but when once fairly accomplished the focalization may ever after be effected in a moment, and often instantaneously. But from first to last there is no occasion for entrancement.

The three planes of the mind's activity have also their corresponding physiological planes: The cerebrum, or large brain, is the centre of bodily sensation and the impressions derived from the external world through the five physical senses; the cerebellum is the co-ordinating centre of the involuntary powers and organic functions, whose normal and perpetual activities are without sensation; the *medulla oblongata*, with the solar plexus in the ecstatic or spiritual trance, holds the balance of vital action and prevents an entire suspension of organic functions.

Either of these brains may act by itself, or our mental activity —memory, consciousness, and perceptivity—may use either as its organ. In our normal state and waking hours we use the cerebrum. This in sleep becomes quiescent; its vital force has retreated backward and downward to the cerebellum. The mind then breaks loose from material thraldom, and, as in dreams, the limitations of time and place cease to exist. It sees without the external eye and to unlimited distances. It perceives distant objects, persons, and things, and they do not appear to be *in* the mind, but external to it. The power of thus suspending the action of the cerebrum possessed by a scientific person is a con-

dition of the highest wakefulness, and may exist when the external senses are not oblivious to the objects surrounding us. In the trance (ecstatic) both cerebrum and cerebellum are quiescent, and their vital force has passed to the primitive brain, the *medulla oblongata.* The mind is then awakened to the most intense degree of activity and power of which it is susceptible. Usually, *but not necessarily*, there is a loss of consciousness in the outward world. Recognizing the three planes of the mind's activity, and the three corresponding physical or nervous centres from which it acts, the phenomena of somnambulism and trance lose much of their mystery.

When, therefore, the mind withdraws from the external plane and centres itself upon the internal, it simply retreats from the front to the back brain, and, withdrawing its activity from the one, centres it upon the other. The result is, the large brain or centre of sensation becomes quiescent, and when this transfer is complete the mind is wholly disconnected from sensation. Being free from the diverting influence of physical sense, the mind is ready to give itself to anything to which the attention is directed. This is a state of inward concentration.

The following specific process of introversion for transferring the seat of the mind's activity from the front to the back brain, without suspending external consciousness, and developing the higher psychic powers, will be found simple and trustworthy ; and, if intelligently and persistently applied, certain in its results.

The first step is the complete inward focalization of the three leading senses—sight, hearing, and feeling. Select a quiet, retired, and comfortable place, free from intrusion and outward disturbances, and sit or recline in an easy position, with complete relaxation of the muscular system. Dismiss all care and anxiety ; close the eyes ; shut out as far as possible the outward world ; and, collecting the thoughts, project the mind to some distant place or person that you would like to see and that has sufficient interest to hold your attention during the experiment. The secret of success is the control of the attention. For this reason a familiar place or person should be chosen for the experiment. The revival in memory of some past scene or experience of absorbing interest is a good exercise. When this attitude is taken and the place or person is focalized in thought, *try to see* the person or place you

are mentally visiting and everything concerning the object of your thought. Form a complete mental picture of the same, and study or observe it minutely until the mind has become absorbed in the contemplation.

This may seem to be the work of your own fancy; but no matter. It is of no consequence, at first, if what you see be a true vision or not. The object of thus mentally visiting a distant place or person is to *get the mind off from self*. When this art is acquired, the first great step in the development of psychic power is taken. When this inner vision is fully awakened it will be easy to distinguish between the pictures of imagination and objects of real vision.

The second effort must be then made to *hear*. In acquiring this art of introversion there are two things to be guarded against: First, revery or diffusive mind-wandering, which is fatal to intellectual development and the psychic vision; secondly, somnolence or sleepiness, to which many will find themselves liable. If this occur from weariness, postpone the experiment until rested; if not, then rouse yourself at every recurrence of the drowsiness and proceed with the effort. Without this precaution some will fall into the hypnotic sleep, and they will waken after a time without knowing at all that they have been in the somnambulic state. Sleep thus induced, however, is remarkably refreshing and restorative. Try to hear whatever there is to hear in connection with what you see. Speak silently in mind to your friend and he will answer you truthfully. Though unconsciously to him, his real thought becomes vocalized to your inner hearing in response to your mind thus concentrated upon his. The same is true of feeling. Seek to enter into the feelings of your friend, both mentally and physically, and you will soon be astonished at the revelations this will open to you.

Remember, first, that the centring of the mind's activity upon either of the inner planes requires the *undivided attention* for the time. Secondly, the perception of any object or form of knowledge requires *the whole attention* for the time and act. Thirdly, in the psychometric examination of any object, subject, or person, the attention needs to be especially directed to the separate features to be noted; and where the different senses are to be brought into internal or psychic action only one at a time can be exercised.

The secret of success, which requires constant reiteration, until it cannot be forgotten, is control of the attention by volition. No progress is possible without it, and with it success is certain.

The order of development outlined above must not be confounded with different phases of "mediumship," or "spirit control." Mediumship is the result of an unusual degree of psychological and physiological susceptibility to impressions from *without*, generally coupled with an imperfect personality and feeble will or power of moral resistance, and is a perversion of some of the activities of the sixth sense. True clairvoyance or normal seership is not mediumship; it is in no way dependent upon "spirits," or upon any personal influence.

Through this impressibility of the sixth sense we are affected by, and in turn enabled to act upon and affect, those with whom we are in mental sympathy or psychometric *rapport*. It is through the power to act directly upon such persons that mental telegraphy and metaphysical healing are possible; but when we yield ourselves to the conditions into which we thus mentally enter, and fail to maintain our individuality and power to react upon them, we are liable to lose our own self-control and become subject to them. We are then liable to take on the diseased conditions of the sick instead of healing them. L. S. C.

* * *

A SPECTRAL CITY.

On his return from a tour through Alaska, Mr. L. B. French told a Chicago reporter that he saw the wonderful and much discussed mirage which has been named the "Silent City." It is occasionally visible in the summer season from certain points in Glacier Bay. He describes it as follows:

"About five o'clock on the afternoon of an early July day we suddenly perceived, rising above the glacier, over in the direction of Mount Fairweather, what at first appeared to be a thin, misty cloud. It soon became clearer, and we distinctly saw a spectral city moving toward us. We could plainly see houses, well-defined streets, and trees. Here and there rose tall spires over huge buildings, which appeard to be ancient mosques and cathedrals. It was

a large city, one which would contain at least one hundred thousand inhabitants. I have seen Milwaukee miraged over Lake Michigan, and this city appeared considerably larger than that. It did not look like a modern city—more like an ancient European city. I noticed particularly the immense height of the spires. Of course we were much excited. The Indians who were with us were overcome by their superstitious fear and ran away. We both had cameras and separated in order to take it from different points of view. By the time we reached points of vantage it had grown fainter and soon disappeared. I should say the spectacle lasted about twenty-five minutes."

* * *

"CRYSTAL GAZING."

I was writing at an open window and became aware that an elderly relative inside the room had said something to me. But the noise of the street prevented my hearing, and a wish to discourage conversation prevented my asking what had been said. My ink began to run low, and I took up the inkstand to tip it. Looking into the ink, I saw a white florist's parcel, as though reflected on its surface. Going into another room, I *there* found the parcel in question, of which I had had no knowledge. I returned carrying it, and was greeted with the remark, "I told you half an hour ago to attend to those flowers; they will all be dead."

A relative of mine was talking one day with a caller in the room next to that in which I was reading, and beyond wishing that they were *further* I paid no attention to anything they said, and certainly could have declared positively that I did not hear a word. Next day I saw in a polished mahogany table, "1, (Earl's)-square, Notting Hill." I had no idea whose address this might be. But some days later my relative remarked: "H. [the caller aforesaid] has left Kensington. She told me her address the other day, but I did not write it down." It occurred to me to ask, "Was it 1, (Earl's)-square?" and this turned out to be the case.—*From Citations by F. W. H. Myers.*

DEPARTMENT OF

HEALING PHILOSOPHY.

[We invite contributions to this Department from workers and thinkers in every part of the world, together with information from those familiar with Eastern works containing similar teachings which would be valuable for reference. Well-written articles of moderate length will be used, together with terse sayings, phrases, and quotations adapted to arouse comprehension of those principles of wholeness and harmony on which the health of a race depends. The wisdom of the sages and philosophers of all periods and climes, as well as the most advanced expression of modern thought in these lines, will find a welcome in these pages. Co-operation of earnest friends in so brotherly a cause as this will result in a mighty influence for permanent good, physically, mentally, morally, and spiritually. Let us, therefore, in this attempt join hands, minds, and hearts, for a permanent healing of the nations by developing that degree of knowledge which shall make health their common possession.]

ABSURDITIES CONCERNING DISEASE.

When a physician is called to prescribe for a patient, he usually inquires concerning physical symptoms and conditions, either past or present, and then proceeds to establish a different physical condition as a supposed cure; the metaphysician, however, asks concerning the prevailing mental conditions, invariably finding an adequate cause for the physical disturbance in the corresponding mental action that has existed either consciously or sub-consciously. Changing this action removes the real cause of the sickness and produces a certain cure.

The opinions commonly held, both by individuals and the profession, with regard to the nature and cause of disease are, when calmly considered, little short of ludicrous, while the average attempt at scientific cure is scarcely more than experiment. Consider, for example, that commonest of all human ills so inconsistently called "a cold." For hundreds of years the race has been suffering from this supposedly prolific generator of many diseases, and to-day not a physician in the world would dare say that the experience of *materia medica* for over two thousand years—since the time of Hippocrates and Galen—has succeeded in discovering any natural remedy to act as a positive cure for so sim-

ple a disorder as "a cold in the head." A "regular" physician prescribes certain poisons for the already overwrought system that is laboring under the influence of feverish *heat;* these sometimes seem to produce favorable results, although doubtless failing to restore in an equal number of cases. His brother of the new school applies another drug, or combination of materials, for practically the same purpose, with a similar result. The schools of medicine have had hundreds of years in which to study the workings of this apparently simple and certainly very general complaint—a "cold," and the attention of hundreds of wise men has been directed to its symptoms; yet to-day the "cold" is one of the most potent adversaries of the race, seldom vanquished, and seemingly capable of destroying the plans of thousands and holding its victims at will. While one prescribes one remedy and the next another of precisely opposite characteristics, the cold sometimes yields to its victim's faith in the remedy employed; but more frequently it seems to linger, taking its own time.

The absurdities connected with the idea of "taking cold" are numerous. When one considers the relation of the human being to the elements, in the aspects that are usual to the race, he realizes that man has plainly forgotten his heritage from Eden. It was the Omnipotent himself who said of man, "Let them have dominion over all the earth." Conditions have plainly reversed, for to-day all the earth has dominion over man. The fish of the sea devour him; the fowls of the air steal from him; the creeping things frighten and seem to injure him; the sun smites his body: while the rain, the snow, and the strong wind give him—*a cold!*

Now, is it not absurd to suppose that pure air is capable of touching man with blight or injury and a loss of vital powers? Out under the canopy of the sky man walks with freedom and appropriates all the pure air that his lungs are capable of receiving. True, the air may be much warmer or several degrees colder than he can enjoy or than he is clothed to meet; but ought this circumstance to bring disease upon one born to have dominion over all the earth, and is it not absurd that for hundreds of years he should have fallen into the error of supposing that sickness is a necessary consequence of any variation of heat or cold? Still more incredible is the almost universal belief that a man who sits in an inclosed space—a house or hall—and permits a little breath

of the fresh God-given air to blow upon him, will contract an illness from which, humanly speaking, he may die.

It has been proved again and again that a "cold" results from the *belief* that it may be so contracted, rather than from any necessity arising from the nature of the air or the physical condition of the victim. A certain nervous man dining at the house of a friend was so seated that he believed himself to be directly in front of an open window. Supposing himself to be of delicate constitution, he was exceedingly annoyed by his nearness to the window, but did not feel at liberty to remonstrate and thus disturb the harmony and comfort of other guests. Little by little he felt his old enemy approaching; cold shivers ran up and down his spine; his head began to ache and his eyes to swim. All appetite was gone, and he was fast becoming extremely miserable in anticipation of the rheumatism, neuralgia, cough, or pneumonia, which he believed to be imminent. In despair he begged to be excused from the table, and in passing the window, which he believed to be wide open, discovered to his surprise that it was closed fast, the glass being concealed from view. Had he failed to make this discovery he might easily have contracted a serious illness, and even have yielded up his life to his foolish apprehension. This needless fate has probably befallen thousands under similar circumstances.

Such instances will doubtless find a counterpart in the experience of many of my readers. On a warm summer night a weary traveller was sleeping in his room at a friend's house, which he had reached late in the evening. Waking in the night greatly oppressed by the heat, and unable to find a match, he groped his way to what he supposed to be a closed window. In vain he endeavored to raise the sash. There were no springs or other means of opening to be found. Finally, in despair he broke the pane with a heavy blow and retired to sleep, in the restful assurance that he now had a plentiful supply of air; but in the morning, to his great surprise, he discovered that the broken glass was set in the door of a book-case!

A man comes in from violent exercise in a heavy perspiration, and seats himself by the open door to enjoy the cool breezes of heaven created for his pleasure and dominion. At once some one urges him to beware, on penalty of severe illness, and tells him that hundreds of deaths have resulted from carelessness in this

respect. Nature, however, proves the contrary. The heated dog plunges into a cool stream and is quickly refreshed; while the human animal has constructed for himself such a mass of inconsequent, illogical beliefs concerning what he may not do with impunity, that he is at the mercy of east wind and north wind, draughts, falling rain, snow, and fog. He fears the light rain which falls in the street and moistens the soles of his boots. He may not wear a heavy flannel on a cool day, and when it is several degrees warmer he must change it for one better suited to the weather. He endures this unnecessary weight and perspires in great discomfort simply because the calendar day when he usually changes his flannels has not yet arrived. He forgets that his grandfather, his great-grandfather, and a long array of ancestors died without having heard of heavy, medium, and light-weight flannels, and yet lived to a greater age than he is ever likely to attain. Absurdly enough, he forgets that he rises each morning with practically a new body, and that the highest common sense should teach him to adapt himself, so far as may be, to the atmospheric conditions of the day.

No one is ever in better health for wearing winter flannels on a day so warm that he needlessly perspires under their weight. The woman of fashion dons a light, delicate robe, dismisses heavy flannels, and uncovers her graceful shoulders for the winter evening; yet nine times out of ten, in her enjoyment of the occasion, she forgets to "take cold," and is no worse for what her physician may call a dangerous exposure. Should she carry to the fête an uneasy, disturbed condition of mind, and constantly present to herself the dangerous risk she believed herself to incur by her carelessness, no doubt she would suffer for her seeming temerity. Also, if some apprehensive friend shudders to see her so apparelled, predicting cold, fever, or rheumatism, the image on the friend's mind may be quite sufficient to bring about some unhappy result, through thought-transference of such an idea.

In point of fact, the race is held firmly in bondage to its own misconceived ideas of the potency of what is deemed "a cold." The wiseacres tell us that, when the pores of the skin are opened by perspiration, the sudden application of cold air or water causes congestion; but there is abundant testimony in well-authenticated cases like the above, as well as from numerous other sources, to

prove that the theory is wholly man-made, and that the original plan of the Creator did not place mankind at the mercy of every passing breeze and change of temperature. Had this been a part of the divine plan, surely the Pilgrim Fathers would never have been permitted to land on the bleak shores of Plymouth, and to make their settlement in a country than which no more variable climate can be found. There can be no reasonable doubt that pure, cool air is intended to counteract the effect of heat. It is a good gift of God, made for our use; but we refuse it as such, and permit it to become our master instead of our friend and servant.

Another absurdity commonly exists concerning the use of cold water—also a God-given boon to man. Not so many years ago, the entire medical profession was firm in its assurance that the victim of fever should not under any circumstances be allowed to drink water. The consequences of indulging in that cooling, healthful beverage, which every fevered patient longs for, were scientifically declared to be most pernicious, and relatives were forced to listen in agony to cries of distressful thirst which they dared not relieve lest disaster should ensue. Traditions were not lacking, in those dark ages, of sick ones who had surreptitiously partaken of the forbidden draught and, despite the menace of the physician, favorably progressed to recovery. In an old New England town you may to-day be told of an old woman, very sick of typhoid fever, whose craving for water or some cooling draught became the pity of the neighborhood. One night she eluded the vigilance of her watchers and gained possession of five cool, unripe cucumbers, which she literally devoured, "rinds, bitter ends, and all," as she afterward explained. Her recovery began from that very hour when nature was allowed to have her way, and the absolute requirements of the fever-stricken system were satisfied.

When overheated we must not partake of cold water, say the authorities on hygiene; and in the panting days of summer, when nature cries out for the cooling draught, we are advised to indulge sparingly. The savage and the lower animals know little of such restriction; moreover, when living apart from civilized man, they know nothing of the long catalogue of diseases that is given in the medical books.

In connection with the metaphysical theory of the cause and cure of disease, the physical life of the lower animals is a study of

no small interest and importance. Popular sentiment denies to the dog, the horse, and the tiger, the possession of that entity which we call mind. Into a discussion of the precise boundaries of this limitation we do not at present propose to enter; but, accepting the popular conclusion—and we must certainly admit that the lower animals enjoy no such spiritual living and evolution as are allotted to man—we must concede that a strong argument is here afforded the metaphysician who believes that all disease has a mental origin. Since the lower animals, with their great lack of mental power, enjoy immunity from the countless diseases of the higher plane of living, it follows that—lacking the source of disease, the mentality—they must evidently be physically exempt from its effect.

In further corroboration of this theory of the origin of disease from mind, as shown by the comparative health of the lower orders, notice the fact that domesticated animals—commonly associating with man and to a large extent sharing in his thought-atmosphere—are far more liable to disease and abbreviated physical life than the wild or so-called neglected animals. A pet dog is given a warm bath, rolled up in blankets, or diligently manipulated; yet he may sneeze or "take cold," and display all the symptoms that distinguish the "cold" in the case of his mistress. But out in the woods, your fine, free St. Bernard or mongrel plunges headlong into the brimming lake, refreshes himself with the cold bath, bounds out on shore with a Titanic shake, and is off again, happy, healthy, and fearful of no malady whatever. Down in the city slums, the little dog of the street Arab, innocent of daily attention and enduring considerable anxiety as to his daily food-supply, is, again, healthy and happy, sleeps out of doors with his uncared-for master, and enjoys a rude healthiness to which the petted poodle is a stranger.

Whence came that cruel monster "la grippe?" Ten years ago it was unknown, at least by name, on these shores. Did the wild Indian, out on the plains, away from the abode of civilized man, share in its bad effects? Did the fish of the sea or the birds of the air sicken and die in that epidemic? If man alone, or the lower animals connected with the daily thought-life of man, experienced the distress of that epidemic, for which no adequate physical cause has ever been assigned, who shall say that a wave of

bad thought, some disturbance in the mental atmosphere of man, is not more naturally to be considered as the origin of " la grippe?"

There is practically no limit to the absurdities extant about disorders of the digestive organs. The dyspeptic lives in a thought-world of his own, by which he is falsely convinced, beyond the power of reasoning, that he cannot with impunity permit himself to eat certain viands. He must be denied this, partake sparingly of that, and, to put it very plainly, he must concentrate his mind on his stomach if he would enjoy even the very moderate degree of healthfulness which he believes possible to himself. One has discovered that he may take milk without bad results, and confines himself strictly to one article of diet, which, like any other food used solely and for hygienic reasons alone, soon becomes distasteful. His thought, like his diet-list, doubtless becomes narrow and contracted, and his life is lived under a constant shadow. Notice, in contrast, how the free, wild animal chooses his food. True, we may say that instinct teaches him what to choose and what to avoid, but man possesses something far better than instinct. The difference is that the lower animal obeys the voice of his God-given mentor and the man does not. The moment that his healthy appetite has been satisfied, the lower animal rejects the additional morsel, be it ever so dainty and tempting. Man, on the other hand, reaches out greedily for the rich confection or the sparkling stimulant, when his natural want has been appeased and he no longer either hungers or thirsts. We say, then, that the man " makes a beast of himself," but this judgment is plainly an unfair reflection on the beast, who in his wild state is never so unreflecting and bestial as man when he becomes a drunkard or a glutton.

The most that can be said for him who indulges his appetite to the point of gluttony, drunkenness, or dyspepsia, is that the real man, or mind, sitting within, dimly remembers a time when he had dominion over the physical world, and forgets for a time that he has fallen from his high estate. If he had not so fallen, dyspepsia would not even follow indulgence—supposing that indulgence were possible to the true man. When he is restored to his high estate and regains comprehension of his real self and his high origin, the desire for indulgence no longer exists. He is thinking of something else.

A peculiarly interesting incident of mental treatment in a

case of dyspepsia was recently told me by a renowned metaphysical healer of New York City. The patient was the daughter of an old physician and had become the wife of a physician. Despite these apparently favoring circumstances, she had been for many years a confirmed and miserable invalid, unable to enjoy a varied diet, and little by little her bill of fare had been limited, until it included nothing but uncooked beef finely chopped. She had come to loathe this unsavory portion, fit only for a carnivorous animal, when at length she heard of this metaphysical healer. The father and husband, though far from believing in the theories of the metaphysician, were entirely willing that the aid, which they had for years failed in giving, should be sought from any source. The metaphysician first ordered that the distasteful food should not be offered to his patient, and that she should see no food until she should begin to feel a natural craving for some particular article of diet. She protested that she would die of starvation, but the metaphysician believed otherwise and gave frequent mental treatments. In less than two days the expected results came about. A thoroughly healthy desire for brown bread made its appearance and was instantly gratified, with no unpleasant results. For several days the appetite for this food recurred at frequent intervals. It seemed as if the system were seeking amends for lost time, and before many weeks had gone by, the mental treatments still continuing, a restoration to health had been effected.

Of kindred universality to the disorders of the digestive organs are those multifarious "headaches" of which one hears so constantly, and which, whatever their origin, lord it over mankind as successfully as does the "cold." Much might be written of the absurdities connected with these disorders. Because of their *location*, you may even find physicians of all schools who will admit that these may have a mental origin. The same sort or degree of pain appearing elsewhere would receive a different diagnosis. But no more surely is the headache of *mental* origin than are a dozen other disorders. Over and over again the victim of the headache forgets all about the pain, is in fact cured, when some absorbing thought or diverting incident is brought to his mind. Unhappy people seek the theatre, the opera, or foreign travel, in order to replace unpleasant mental sensations by those more agreeable. They say that they wish to "forget," but the real

object of their seeking is not forgetfulness but cure. The physician who prescribes a foreign tour for a patient suffering from physical disorder often brings about a cure simply because the disordered mind, being fed with new emotions, in the midst of new and pleasant scenes, recovers its tone, while the body, which has been reflecting the disturbed condition of the mind, having now no painful image to reflect, simply resumes its wonted state of healthfulness.

A diverting story is often the best and quickest possible cure for the suffering body when the affliction has not become permanent. Frequently it happens that a person of few cares and few real sorrows falls a victim to many fancied disorders, which may speedily disappear and leave no trace, if sudden emergency compels an instantaneous and continued action. The influence of crises, of accidents, and impending danger, in the driving back of bodily illness, is too well known to require repetition; but it proves a point, as when a man confronted with death by shipwreck forgets the sea-sickness of which he may have thought himself about to die.

If the day shall ever come when a material remedy is discovered which will cure rheumatism, neuralgia, dyspepsia, "la grippe," and all the other train of ills, in every instance, or even in half or two-thirds of all instances; if physician or chemist ever reaches a point when a definite remedy for any one disease can be purchased in the assurance of cure; if ever any medical student, with all his years of study, discovers one potation that will inevitably and assuredly bring about healthy physical action in a diseased body—then, and not till then, shall we be justified in believing that these apparent absurdities concerning physical disease are actually absurd; that disease is purely material, and that it can be removed by material means; and that not the mind, but the body, is the real man, created by the infinite One and given the authority of dominion over all the earth. This too common idea of human existence holds no potency of good for suffering mankind, and fails at every point on examination; while the opposite statement—that the thinking Intelligence is the Man who was given that dominion—stands the severest test in every phase of life. Intelligence never takes "a cold."

JOSEPH L. HASBROUCK

THE WORLD OF THOUGHT

WITH EDITORIAL COMMENT.

"THE RELIGIOUS TRAINING OF CHILDREN."

"The Influence of Ideals," by Abby Morton Diaz, contained in the present number, will be incorporated into her forthcoming volume on "The Religious Training of Children." This series of articles has awakened so broad an interest among parents and educators that its publication in book form will be welcomed as a valuable guide to those who have the responsible care of children and appreciate the value of the highest religious principles.

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WOMAN IN BUDDHISM.

The ancient faith of Shintō has been at least as gentle to woman as the ancient faith of the Hebrews. Its female divinities are not less numerous than its masculine divinities, nor are they presented to the imagination of worshippers in a form much less attractive than the dreams of Greek mythology. Of some, like So-tohorino-Iratsumé, it is said that the light of their beautiful bodies passes through their garments; and the source of all life and light, the eternal Sun, is a goddess, fair Ama-terasuoho-mi-kami. Virgins serve the ancient gods, and figure in all the pageants of the faith; and in a thousand shrines throughout the land the memory of woman as wife and mother is worshipped equally with the memory of man as hero and father.

Neither can the later and alien faith of Buddhism be justly accused of relegating woman to a lower place in the spiritual world than monkish Christianity accorded her in the West. The Buddha, like the Christ, was born of a virgin; the most lovable divinities of Buddhism, Jizō excepted, are feminine, both in Japanese art and in Japanese popular fancy; and, in the Buddhist as in the Roman Catholic hagiography, the lives of holy women hold honored place. It is true that Buddhism, like early Christianity, used its utmost eloquence in preaching against the temptation of female loveliness; and it is true that in the teaching of its founder, as in the teaching of Paul, social and spiritual supremacy is accorded to the man. Yet in our search for texts on this topic we must not overlook the host of instances of favor shown by Buddha to women of all classes, nor that remarkable legend of a later text, in which a dogma denying to woman the highest spiritual opportunities is sublimely rebuked.—*Lafcadio Hearn.*

THERE is no condition in life that excludes a wise man from discharging his duty. If his fortune be good, he tempers it; if bad, he masters it; if he has an estate, he will exercise his virtue in plenty; if none, in poverty; if he cannot do it in his country, he will do it in banishment; if he has no command, he will do the office of a common soldier. Some people have the skill of reclaiming the fiercest beasts; they will make a lion embrace his keeper. This is the case of a wise man in the extremest difficulties; let them be never so terrible in themselves, when they come to him once they are perfectly tame. Wisdom does not teach our fingers but our minds, and instructs us not in the instruments but in the government of life, that we may not only live, but live happily. She teaches us what things are good and what evil, and what only appear so; to distinguish between true greatness and false; to raise our thoughts to heaven; to exalt ourselves from things corporeal to incorporeal; to search nature and give laws to life; and that it is not enough to know God unless we obey him. She looks upon all accidents as acts of Providence; sets a true value upon things; delivers us from false opinions, and condemns all pleasures that are attended with repentance. She allows nothing to be good that will not be so for ever; no man to be happy but he that needs no other happiness than what he has within himself; no man to be great or powerful that is not master of himself. This is the felicity of human life, a felicity that can neither be corrupted nor extinguished. —*Seneca.*

* * *

ALL truths are old, and all that we have to do is to cognize and utter them anew.—*Goethe.*

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TRANSFORMATION.

"Fair soul, in your fine frame hath love no quality; if the quick fire of youth light not your mind, you are no maiden, but—a monument."

I am no monument, but truly human!
Containing all that flows from life divine—
Which thrills from farthest star to heart of mine—
And echoes past proclaim that "You are Woman!"

We are the soil, regenerating man:
By God implanted throughout all earth's lands.
The soul and tissue here unite—join hands;
Nature ordains: we follow out the plan.

The body—formed by mind from dust of earth—
The Positive, the breath of life, breathes through
The Negative: a potent force and true,
For, lo! combined, a soul is given birth.

—*Rose Maynard David.*

BOOK REVIEWS.

MYSTERIA. By Dr. Otto Henne Am Rhyn. 236 pp. Cloth, 75c.; paper, 50c. Published by J. Fitzgerald & Co., New York.

Mystery has always exerted a subtle influence upon mankind, but the mysteries of religion have a greater purpose than merely to arouse the questioning of the curious. In its esoteric meaning it is shown to possess a purpose, which is the awakening of the mind to a higher comprehension of the Divine Being. The author of the present volume is State Archivist of St. Gall, Switzerland, and has had ample opportunity to search the histories of all secret orders and arrange the religious rites and doctrines that have existed in ancient, mediæval, and modern times. Among the subjects treated are the secret teachings of the priests of Egypt, Zoroaster and the Persians, Brahmins and Buddhists, the secret leagues of barbarous peoples, the Hellenic mysteries, the mysteries of Eleusis, Samothrace and Crete, the Dionysia, the Roman Bacchanalia, the Pythagorean League, mysterious personages of ancient times, Hellenism, Judaism and Christianity, Apollonius of Tyana, the Middle Ages, the Templars, the Vehmgerichte, Stonemasons' lodges, astrologers and alchemists, Freemasonry, Rosicrucians, the Illuminati, and various imitations of ancient mystic leagues.

THE *Exodus* is a new publication, presented by the Gestefeld Library and Publishing Co., New York. To those who are not content to remain within traditional limitations is here presented a reasonable inquiry into science and religion. A Still Higher Criticism, International Bible Lessons, and The Mastery of Fate constitute an excellent table of contents. Annual subscription, $1.00; single copies, 10c.

WE are pleased to note the progress of the *Altruist*, a monthly journal devoted to common property, united labor, mutual assistance, and equal rights. Communications addressed to the editor, Alexander Longley, Box 153, Higbee, Mo., will receive attention, and all information in regard to the community-homes and this actual application of altruistic principles will be cheerfully furnished.

THE *New Man* is a monthly journal devoted to mental science, mental healing, and mental development. The first copy, published in October, at Beloit, Kansas, presents an interesting array of metaphysical philosophy, and gives promise to grow from its present small beginning until it shall wax strong both in stature and wisdom. Self-culture is so admirable a purpose that this journal will doubtless meet with the recognition it deserves. In these days of the "new woman," it seems appropriate that man as well should aim to become regenerate. Yearly subscription, 50c.; or three copies for $1.00.

THE

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THE ETHICS OF WORK.

BY ALEXANDER WILDER, M.D., F.A.S.

THE work that we perform is the outcome and measure of our character. However we may speculate upon the subject or seek to evade the acknowledgment, this fact, which we may not elude, lies at the foundation. By our work we make ourselves, and are enabled to realize all that we can really know of life, freedom, and happiness. What we do, that we are. This is true in all worlds and orders of being. Though we store the memory with varied learning, wise aphorisms, and abstruse principles, wearying our very flesh by the accumulations of study, yet they will all be extraneous and foreign to our nature, except as we shall have wrought with them and thereby assimilated them into our substance.

I do not like, however, the mode of teaching which inculcates work as a *duty*. It is a taking of the subject at the left hand and on the negative side, employing a form of compulsion as from external motives. Nevertheless, it may be necessary in the case of individuals who are upon a low plane of development, and for this reason, being still in servile conditions, require the goad and spur. Those who will not, of their own accord, do their part in the several activities of life, must be coerced. Yet labor that is exacted hardly comes within the legitimate province of industry. It is rather like the products of machinery, a result from the applying of an external force. In such

case it is not so much the action of the individual, as of the mind and will of another. Being the result of constrained effort, it is more or less irksome, and partakes of the nature of bond-service.

Indeed, a feeling of this character is manifest everywhere in the eager passion to avoid laborious pursuits. The fashionable Four Hundred, who are classed as if of no common mould, are envied and even emulated, not as possessing superior moral or mental excellences, but because they are supposed to have no thought or concept of useful industry. The wild chase for gain, which so often leads to madness, is pursued to this end for acquiring the ability to live an idle life and employ others to minister to the wants of the possessor. It is becoming a source of danger. It threatens to wreck the health and moral sensibility of our people.

A distinguished German historian has justly declared that "when a man works merely in order that he may attain as quickly as possible to enjoyment, it is a mere accident that he does not become a criminal outright." We have only to look about us and we shall behold this statement verified. In order to evade the requirement of honest work for obtaining a livelihood, every kind of artifice is employed. It is as if we were having everywhere a revival of some modern enthusiastic religion, and the "anxious seats" were thronged by thousands and tens of thousands of agonized inquirers imploring, in one common voice: "What shall we do to be saved from work?"

Our social system is in imminent liability of being honeycombed throughout by this general demoralization. The disturbances in the various departments of industry reveal the wide diffusion of the pernicious sentiment. Those who are under necessity to seek employment look out for some occupation in which there will be little to do. Even when there is no success in finding such exemption, the more common dishonesty is perpetrated of attempting to perform the lowest equivalent of work and yet extorting for it the highest wage. A like spirit pervades other transactions. Too often the employer regards the workman as a piece of machinery or some variety of chat-

tel, as one from whom it is lawful for him to procure benefit or service, without the moral obligation to consider in turn the welfare and necessities of the other. This is but the supreme law of the savage condition of life: "Every man for himself."

Such a mischievous sentiment ramifies in every direction. It has converted the operations of trade to a very great extent into forms of gambling, transformed bankers and persons holding positions of trust into common felons, and shaken as with an earthquake the confidence of the people in the probity of the men who make and administer the laws. Civil society vitally depends upon confidence between its members, and such a condition, if not duly and properly rectified, is liable to result in social and even political disintegration. These wrongs are likely, however, to continue in one form or another, with more or less of imminent peril and calamity, until better motives shall inspire and broader intelligence shall enlighten men.

Work is the higher law of the universe. It is the outcome of every charity, the essential of all love. All civilization comes of work, as Professor Lesley tells us. The race of human beings that will not work cannot become civilized. The corollary of this is that the individual who does not work is savage. This is equally true of the tramp and the unemployed millionaire. They do not exercise their proper functions in the social relation, and so become in a manner outlaw and out-caste. We may refrain from passing our judgment further upon that intermediary class of people that accept work, not by simple choice and the desire to be useful, but in obedience to duty or the necessity entailed upon them. Every one must stand or fall individually responsible.

By *civilization* is signified the art of living together in society,* and likewise the culture which ensues from neighborly relations. Emerson further describes it as the secret of cumulative power: "It implies the evolution of highly organized man, brought to supreme delicacy of sentiment, as in practical

* The term is from the Kymric or Keltic preposition, *kyv*, signifying "together." From this are derived the Latin *civis*, *civilis*, *civilizo*, etc., all relating to the estate of social or communal life.

power, religion, liberty, sense of honor, and taste." As superior animals have a more complex physical system and a greater variety of organs, so civilization is characterized by division of labor and the multiplication of the arts of peace, enabling every one to choose his employment according to his faculty, to develop his aptitude, and so to enjoy a genuine liberty. "Countries are well cultivated," Montesquieu has aptly said, "not according as they are fertile, but as they are free." This freedom, nevertheless, is not so much a matter of franchises as of moral conditions. These are the essentials of all progress, prosperity, and human excellence.

Ancient legend, or it may be archaic history, has illustrated this in the accounts of the early colonists of Éran. The population of Upper Asia, we are told, was composed of innumerable hordes of wandering shepherds. Of course they possessed few arts or social regulations beyond the common estate of savagery. Presently a few tribes awoke to the perception of something better. Inspired by the love of permanent homes, they cheerfully accepted honest work as their portion. It was the old story of the *Book of the Genesis* in actual life. They had tasted of knowledge, and consequently went forth to till the earth and live a better, fuller life. All art is of and from the cultivation of the soil; hence, the people became allied together in neighborly relations, lived in villages, built cities, it is said, and developed the finer arts of music and social culture as well as the cunning workmanship of the forge and anvil. With their new life of useful industry, these old Éranians also promulgated a purer, holier faith — the religion of industry, truth, and justice.

I have always been attracted by the earnest appeals of their great Teacher in behalf of the "good law." It makes the highest virtue and excellence to consist in heroic activity, the courageous struggle of good against evil, and in the pure life characterized by useful work and just action. "He who cultivates the earth with diligence," says Zoroaster, "accumulates by his work a more precious store of moral excellence than he would be able to acquire by uttering ten thousand prayers while idle."

His was a code for the busy man and worker rather than for the idler or ascetic. "These principles have never been surpassed," exclaims Jules Michelet, author of the "Bible of Humanity;" "they will live forever, and they will always be the path to the future." Upon them truly have been based the social and moral progress of the civilized world and the fabric of civil society. This religion of work—good thinking, good speaking, and good doing, proclaimed by the Prophet of Éran—has thus existed for thousands of years, never ceasing in its humanizing operation, but modifying other faiths by its contact, and exalting those who obeyed it from the former low estate of barbarism and perpetual warfare into that superior enlightenment which always attends upon industry. Truly, it is a light hidden under all that shines, and its existence is emphatically a standing miracle.

Not less wonderful or exalting were the utterances of the later teacher of the "Heavenly Doctrine," Emanuel Swedenborg, at once a seer and a sage. I recall the time when, being myself in deep perplexity respecting the nature and possibility of genuine happiness, I received a pamphlet from a distinguished friend,* containing selections upon that very subject, which he had made from Swedenborg. To be most happy, it was there set forth, is what the powerful seek by power and the rich by riches. Hence, many believed that happiness consisted in an idle life in which they would be served by others. This, however, was a great mistake. The quality of a life without employment was shown to be empty of all enjoyment, loathsome, and hateful, because of its utter selfishness. Said Swedenborg:

"Happiness in no case consists in being at rest from employment; for thus every one would be desirous to possess the happiness of others for himself, and as every one would be so desirous no one would possess happiness. Such a life would not be active but indolent, and in it the faculties would become torpid. Hence, without an active life there can be no stable enjoyment, and all rest from work is only for the sake of recreation, in order to enable a return to it with greater alacrity."

* Professor George Bush: "On the Nature of Heavenly Joy and Happiness."

He accordingly declared that the true heaven and happiness consist in desiring from the heart the good of *others* more than of one's own self, and in serving others for their own sake from the principle of love without regard to remuneration for so doing.

Perhaps, however, if the world and its various operations should be conducted upon such a principle, this life might fall short of being a proper school and gymnasium for the developing and discipline of human character. There seems somehow to be a need for the trials and conflicts which the existing evils impose upon us. The savage of the South Sea is said to believe that he absorbs into himself the courage and other superior qualities of the enemy that he slays. In like manner we may be confident of possessing the force of every trial and wicked assault which we shall overcome. The conquest of moral laziness and cowardice will thus exalt us to be little less than angels.

It may seem, perhaps, to be necessary to live and do according to the conditions about us. Nevertheless, we may cherish unselfish charity as an ideal, and so make it the main principle to permeate our action. Indeed, in the present social condition it is the supreme want. In order to resolve the problems of labor and capital, of employment and compensation, with proper and sufficient intelligence, charity alone will meet the exigency. Without it the most ingenious device of human judgment will fall away into nothing.

The various contests between employers and workmen, which are the dishonor of modern civilization, forcibly illustrate this fact. The rich seem not to know, or else are wickedly indifferent, how the poor live; and the poor in their turn have no reasonable conception how the rich work. It would be well for each to understand the other better. For either to regard the other as an adversary and alien in rights and interest is a fatal error.

On the part of the laborer, nevertheless, it must be acknowledged that he is too often treated like a dumb animal, overtaxed, brow-beaten, and belabored without compunction. Thus

to beat the manliness out of a man is sheer cruelty; but to make him abject, or to beggar him utterly, is murderous. If a brother's blood ever cries from the ground, it is when he is imbruted and dishonored. In this conflict with the workmen, I am very much disposed to act like the poet in Maine, who, not being able to learn the merits of a fight, took the part of the under dog. But I am very certain that, whether right or wrong, the strong arm of power is crushing to the oppressed, who must inevitably go to the wall. The writer Kahalath had rightly described the matter:

"So I returned and considered all the oppressions that are done under the sun: and behold, the tears of such as were oppressed, and they had no comforter; and on the side of the oppressors there was power, but they had no comforter. Wherefore I praised the dead which were already dead, more than the living which are yet alive."—*Ecclesiastes* iv. 1, 2.

Yet, on the other hand, so far as I have had to do with the unemployed, I have too often encountered a spirit even more diabolic. They seem to be from choice at war with their employers. They are often very lax in their conceptions of actual justice. They contend strenuously for limiting the hours of labor, but exhibit little interest in the quality of their work or in the welfare of those who employ them. However much some of the capitalists are to blame in making them slavish and destitute, they are often very slow in their turn to reciprocate the kindness of any one who may seek to promote their well-being. If employers were to pay a week's wage in advance on a Monday morning, I doubt very much whether there would be, as a general fact, sufficient honor on the part of the recipients to induce many of them to remain at work till the coming Saturday.

This reluctance, this unwillingness to work honorably, is the "Satan in society." On one occasion, many years ago, I suggested to a young girl, who had just entered upon a dissolute course of life, to abandon it and live reputably. She paused as if in thought, but presently replied: "If I do this I will have to work, and I do not like to work." To me that answer is full of

meaning. It imports no less than this: that the man or woman who is not willing to work is substantially without virtue.

A magazine published in Boston some years ago had a very entertaining article describing the ways and doings of the colored population of Virginia, one of whom was represented as being given to shrewd, not to say recondite, speculation upon what he might be observing. One sunny afternoon he was contemplating a group of laborers in a field. He appeared to be in a profound revery. Suddenly, as if a light had burst upon his vision, he exclaimed: "*Somebody* must do the work!"

He had resolved the problem truly. It is a necessity that cannot be obviated. With all the accumulations of wealth and abundance around us, we are but a few months ahead of actual famine. The savage, less fortunately situated, lives constantly in its presence. Work has made all the difference that exists between his condition and ours. It is our savior and deliverer, and deserves to be esteemed and venerated as such. The variety of our industries, growing out of the complexness of our civilization, gives us abundance of opportunity to keep the wolf of famine from our doors.

Doctor Johnson remarked that men are seldom more innocently employed than in making money. We have only to contemplate the perils of barbarism, degradation, and famine, to enable us to perceive that the accumulating of wealth is a divine pursuit. It is like the work of Joseph in Egypt, storing the corn of seven harvests, and thereby sustaining the people through the years of raging famine. It does even more, by providing means for the permanent expanding of the field of industry. It enables the opportunities for useful work to be multiplied, contriving machinery, implements, and necessary facilities. It combines the labor of the several workmen, and affords that wise direction which renders work more productive. It goes further, and brings the forces of nature to help and supplement their work. Thus the flowing stream, the water heated to vapor, and even the mysterious electric energy, have been placed in harness to the aid of human effort. In this way wealth has been increased to enormous proportions,

and all have shared more or less in the benefit. The cottage of the nineteenth century is furnished with greater elegance and comfort than the palaces of a few centuries ago.

I would gladly see the social system existing which shall assure a more general and equable diffusion of the products of industry. So far, however, there has not been the intelligence to plan it or the moral conditions to promote its general establishment. It becomes us, therefore, to wait for our Utopia, and meanwhile to do as we are able with the present state of affairs.

Indeed, despite all the rivalships, conflicts, and other evils, the several members of the social body have a common interest, as of brothers and sisters in a family. None of them can be injured or impoverished without impinging upon the integrity of the household. It was an admirable concept, or rather perception, of Swedenborg to assimilate human society to the figure of a man. Some individuals he assigns to one part of the organism; others to different regions and functions. In this way every one has a proper place and office with the requirement to perform properly the part assigned. If we look well over the world, it will not be difficult to perceive that analogous functions and distinctions everywhere exist. It is by no means certain that many things which seem to be unjust discrepancies are such in reality. The foot, even though it be very comely, may not usurp the place of the hand, nor should it be regarded with contempt because it plods upon the ground beneath. Indeed, we have little cause to envy the apparent exaltation of others in rank or social distinction. There is to every place the imperative obligation of service, and we may rest assured that the one who is chief over his fellows is such because he is actually servant of them all. The matter is no simple question of patent and investiture, but of the law by which all things exist. Indeed, although the king may wear the crown and trappings of sovereignty, the minister at his side may be greater than he, and the one who actually rules the commonwealth.

As a general thing, therefore, individuals are in one situa-

tion or another, according to their nature and capacity. If we take into view the diversity of aptitudes and mental endowments, we shall find this to be substantially true. There is not any large proportion of individuals who have in a marked degree the faculties for organization and administration. Not often does a king or any one in a responsible position find it an easy task to secure competent persons, who can take charge of every department. "The great mass of mankind," Professor Huxley remarks, "have neither the liking nor the aptitude for either literary, scientific, or artistic pursuits, nor, indeed, for excellence of any sort. Their ambition is to go through life with moderate exertion and a fair share of ease, doing common things in a common way."

It is not for such to wonder or find fault because others, making the necessary effort and acquiring by their diligence the requisite skill to gain ruling positions, attain to greater distinction. Under the common law of competition, power and capital will generally fall to those who have the larger capacity for business, and they will take the management of affairs. There is no just cause, however, for any to despise or envy others. The eagle belongs in the sky, and the tortoise upon the ground, yet each is perfect in its own sphere, and happier.

It is not necessary or just to have a law of caste as fixed and unmodifiable as that which is said to control the Sudra and Paria. From every walk of life proceed individuals fit to guide the destiny of empires, or to manage colossal enterprises. We should, therefore, favor a broader education, which will not merely store the mind with varied learning, but which will develop its bent and equip it for effort. Little faith need be given to the prattle in newspapers and declamatory harangues about over-production; but we all should insist upon a broader cultivating of taste and intelligence to make wiser and more abundant use of what is produced. There need be no fear of adding wings to the cat and thereby enabling her to exterminate the birds from the air.

But the workman should look upward. He alone can better his own condition. This he can hardly expect to do by strikes and violence, or by cherishing hatred and antipathy. The very

employer whom he worries is generally a harder worker than he, besides being often over-weighted with a heavier responsibility. Instead, he can exalt his own life and fortunes more certainly in another field. He can put away from himself that shiftlessness and moral laziness which waste actual advantages and neglect opportunities. He can add to his own culture and stock of knowledge, and thus enjoy and impart the benefits of liberal attainments. He can maintain true and genuine home-life. In these ways he will be not only a most valuable member of the community, but, with higher motive and more exalted intelligence, he will leaven every circle where he may be placed. For, after all, the profoundest perception of a philosopher, or the sublimest utterance of a prophet, is only the familiar experience of the worker doing his part in our busy world. Every one of us is here for a purpose, to do work which others may not or would not do so fittingly.

I was once asked whether I prayed. My reply was: "Yes; with both hands." I believe in no results from heaven which I take no part in accomplishing—no salvation which I do not work out myself. To become rich, popular, distinguished, learned, or powerful, cannot be justly regarded as success, except as means to a higher end. But to make life useful, and to enable happiness to flourish around us, is the most perfect achievement.

To this end all work legitimately tends. It is therefore the best allotment which Heaven has assigned to us. It makes us associates and auxiliaries, aye, and participants of Divinity. "My Father worketh hitherto," says Jesus, "and I work." Nor is any work vile or unbecoming which has a proper use. It has been made pure, ennobled, consecrated, by its purpose. Let us, therefore, all of us, accept our vocation heartily and perform its offices faithfully.

CONCENTRICITY:

THE LAW OF SPIRITUAL DEVELOPMENT.

BY J. ELIZABETH HOTCHKISS, A.M., PH.D.

(*Conclusion.*)

AS WE look back upon the path of experience, we find it beginning with multiplicity and progressing through duality to unity. From the first the attention is scattered and consequently diverted from the true centre of being. At every step man is liable to become subservient to condition and environment. At a cost that is serious to contemplate, he learns too late that to him is given the mastery of the phenomenal world, but in order to obtain this supreme power he must first become master of himself. Salvation is the atonement by which he becomes one with the Absolute, and in this unity the "wandering Soul" eventually discovers its true spiritual supremacy. In such knowledge is happiness and peace.

The image of God is the *real* man, the living Christ, the divine being conceived in perfection. The phenomenal man is but the representation or inverted reflection of this living entity —inverted by reason of his subservience to environment. On the material plane he became merged in experience, subject to his appetites, driven by his needs, the slave of passion, cowed by the immensity of the universe, and terrified by the conflicting powers of nature, which he attributed to an angry God. On the intellectual plane we found him contending with the duality of good and evil, personified as God and the devil. Having discovered in self-indulgence an element of pain, he sought, by contending opinion, repression, and compulsion, to destroy the serpent of temptation—only to realize that he was doing violence in his thought and rendering himself the instrument of

destruction. On the spiritual plane he learned the lesson of self-denial—only to convert it to a negative use.

The denial of the will without a corresponding positive attitude results inevitably in the destruction of the flesh. Through this painful repression the energy itself is spent and the body is in time destroyed. Such extreme asceticism leads men into monasteries or hermits' caves, out of the world and away from its activities. It shirks responsibility and evades the supreme purpose of life. An objective passivity toward the world can be rightfully indulged for only one purpose—the spiritual regeneration of mankind; and if this purpose were strictly adhered to, the monastic life would be a centre of the utmost spiritual power.

It will be seen that the vital energy which is generated on the material plane is the essence of life. The conservation of this energy in the strictest celibacy, and under the willingness of spiritual aspiration, is the conservation of life. By this means there is acquired an uplifting power through which the body gains buoyancy and freedom, levitation is made possible, personal magnetism is largely increased, and a definite influence is acquired which, because of its unselfishness, will receive reciprocal favor if not directly opposed by the inhibitory action of the will. Man thus gains a victory over his material self and consequently over the whole material world; and that uplifted energy is itself a cause of delight with which the mere sense of victory cannot compare. He may not permit himself to revel in his conquest over sense nor to abuse this power, for it gives him no personal authority. He has yet to master the intellectual plane. Sense and mentality represent the dual polarity of the vital energy. When this redoubled energy is consciously directed to the brain, the pressure may become so great as to necessitate the utmost perfection of concentricity, not upon the organ of thought but upon thought itself, in order to maintain control over the field of consciousness.

As an *effort* of the will is a waste of energy, it is important to avoid the friction that prevails in the opposition of opinion. There is equal danger in selfishness or self-assertiveness, which

is subjectively as well as objectively destructive. A victory over the intellect by the reaction of denial places man in dominion over the powers of intellection by which eventually he may gain pure perception. Developing all the five senses by introversion upon the intellectual plane will result in the adaptability for clairvoyance, clairaudience, psychometry, and other occult powers. Many of the higher activities of the mind have never been comprehended by an age that is given over to materialism. This finer activity in woman has developed a quick intuition which is the essence of intellection, and comes nearer to pure perception than the longer process of judgment, based upon the outward evidence of the senses.

When the energy is directed toward the third plane of development the essence of spiritual activity is so intense that it burns away all possible obstruction, and presents a pure white light by which the promise to "the pure in heart" may then be realized. Without matter there could be no outward expression of force. Consequently the Christ descended to the lowly plane of material existence where denial might generate the uplifting energy that should reveal the creative act. Thus the polarity of nervous vibration may be overcome, for the *spiritual* activity is characterized by so perfect a state of equilibrium as to resemble rest. In this state is found the living Christ, and here the religious ascetic may find a more worthy object than self-abasement; for by the exaltation of the spiritual self he may glorify mankind with the pure radiance of Divinity.

The religious development here described in the conquest of self is an epitome of the secret orders and mysteries that have been reserved for the few in all ages, before it came to be recognized that wisdom is the birthright of all and may be individually acquired. It is a test of character for gaining independence of the material world that is implied by all the labors of Hercules. This is the open secret of spirituality. It is given freely to every one who will search for the essence of spiritual truth by the growth of understanding and the mastery of the material plane. It consists in the turning of the will from the exoteric to the esoteric point of view. Intelligence is the

master controlling all central activity, while sensation, the intellect, and self-will, together with all the bodily functions, must render a willing obedience.

The duality of denial requires now to be clearly understood. Denial itself has negative and positive aspects: denial by *repression* and denial by *aspiration.* The danger of the first has been already described; the beauty of the second is sublime. The three characteristics of denial as observed upon the three planes of development are humility, self-sacrifice, and obedience —presenting the negative aspect of Love. Repression of energy would eventually convert these qualities into abject weakness. The craven is not the divine man! Aspiration of energy, however, will give to Love the beauty of the Christ-like character. It is described by the perfect curve of the spiral, which, in conformity to the centre, is yielding at every point.

In considering the various planes of development the spiral may be represented by a series of concentric circles, perfect, harmonious, and complete, all equally true to the law of central activity. Conceived as a sphere, we shall be able to comprehend the beauty of material as well as spiritual unity, which is found to exist even under the form of diversity. In the straight line there is opposition of forces; consequently waste of energy and eventual destruction. As it becomes fixed and rigid, it would break rather than bend. In the conformity of the circle to the one true centre of equilibrium there is conservation of energy and individual freedom.

When the square plane is rapidly revolved it eventually loses its straight lines and angles, and becomes merged into the graceful curves of the circle. Thus multiplicity and duality are merged into unity. Through the progress of experience, the individual sees only in part; consequently his judgments are defective by reason of incompleteness. He sees himself as an isolated factor of the universe, and all relations are separate and apart. In the state of spiritual unity he knows himself to be in identity with the Whole. As mind is the creator, he comes to an understanding of mind in himself, and knows that he is the manifestation of the Absolute which subsists within him by

reason of the creative act. In this unity with the principle he is in identity with all wisdom and power. He thus transcends the empirical world, which is constructed upon the innate forms of time, space, and causality, and he knows himself to be no longer subject to limitation. As the spiritual Idea of the divine Mind, and the Expression of the divine Will, his higher Self is likewise infinite, omnipotent, and eternal; and in the consciousness that all spirit is One, he knows that he is Absolute.

In this highest attainment of understanding, which can be realized only in its ultimate perfection, Spinoza expressed no sacrilege in the thought, "I am God." Here, then, is the source of Being. The *real* man is the divine Idea, the spiritual Substance. As in the intellect the Creator is made manifest in man, so is it the purpose of Being to create; and the act of creation is made complete by the fact that he subsists in that which he creates. Thus man in spiritual identity is himself a creator:

I am	*Whence?*	*Identity of Being*
I manifest myself	*Whither?*	*Creation*
I subsist in that which I create	*How?*	*Regeneration*

In the full understanding of the fact that he is superior to condition and environment, and that there are no separate personalities in the Absolute, he shall then be restored to the state of generic man to whom is given the power of pure perception and "dominion over every living thing." In spiritually manifesting himself he shall "live forever." By this means the original *Table of Development* (Article I.) is completely inverted. Alchemy sought for the Absolute in the material world, but it can be found only in the spiritual. Science has grown bewildered over the multiplicity of the natural laws by which contradiction was inevitable. They can be harmonized only in Unity. Ethics has fought the battle of duality; but the intellect has a higher mission to perform in the work of the Christ—the re-creation of the degenerate body of mankind:

DEVELOPMENT.

1.	*Animal*	*body*	*existence*	*subservience*	*multiplicity*
2.	*Personal*	*desire*	*control*	*fear*	*separation*
3.	*Individual*	*aspiration*	*harmony*	*obedience*	*unity*

[*Identity*—the Image of God, or Idea.]

1.	*Conation*	*spirit*	*being*	*Divine will*	*unity*
2.	*Intellection*	*mind*	*consciousness*	*self-will*	*separation*
3.	*Feeling*	*sense*	*nature*	*selection*	*multiplicity*

In thus reversing the order of development we begin by realizing the identity between God and man—the Principle and the manifestation. This was the last fruit of experience. It is the beginning of pure perception.

In order to gain a comprehensive view of the phenomenal world it is necessary to transcend experience. By this means man will realize that his divine nature renders him not only superior to the phenomenal world, but consciously creative. Thought is always creative, and every thought acquires an objective form. The spiritual Idea, which by reason of its divine nature we call the ideal, always tends to embody itself in the innate forms of the intellect. In these forms are woven the web of the phenomenal world from the innumerable sense-perceptions that are stored up in the memory, emphasized by habit, directed by influence, and subject to the control of the will. It is the imagination that anticipates the potentiality of the objective expression in the subjective image, and often magnifies this image even beyond all probable realization. With the freedom of choice man is himself responsible for the objective work of the intellect. The visible form represents his kind. By this we may judge of his character. It is the accumulation of experience, and in the process of intellection mind will express itself in whatever material is presented. Descending into the phenomenal world it weaves a fabric, and its work is perfect whether the material be beautiful or ugly. In the fact that its perfect work is *perpetual* lies the hope of regeneration, for the phenomenal world is always susceptible to change. Through

the understanding of the perfect image of God may be realized the perfect man.

We find here the mental process by which concentricity may be rendered practical in restoring a degenerate race to a state of wholeness and health. Many of the illusions, dreams, ghosts, and other psychic phenomena, are but the inward vision of abstract ideas existing in the field of consciousness, which are invested by the receptive intellect with more or less of material form. Abstract thought, communicated by thought-transference, will often be received in dreams or in the mental consciousness in wholly new and unexpected forms, derived from the personal experience of the recipient. This would indicate the subjectivity of the intellect. It will now be seen that personality itself carries an influence that forcibly proclaims the inward character according to its separation or unity with the Source of Life. The imaginative mind is especially the creative mind, and the subjective image is practical or otherwise according to the equilibrium, which must determine whether it is abnormal (as in the case of degeneracy), normal (as in the practical, well-balanced mentality), or supernormal—to which the genius alone can attain, for he is enabled to transcend the limitations of condition and environment and yet retain a mastery over the field of consciousness. This image, however, is a conscious reality. It is the phenomenal representation that is unreal, in being always conditioned by change. The three great metaphysicians of the world are all agreed in this respect. "The world is mâyâ, is illusion," says Shankarâchârya; "it is a world of shadows, not of realities," says Plato; "it is appearance only, not the thing-in-itself," says Kant. Thus Indian, Greek, and German thought all present a concordance of opinion. It is Kant, however, who contributes the scientific proof.

Plato searched in the phenomenal world to find out what, amid the "flux of becoming" which was advanced by Heraclitus, was the "Being" of Parmenides; what, amid all the coming into existence and perishing, was the unchangeable and the constant. From this he has derived his doctrine of Ideas, and the unenvious goodness of the Creator is reconciled with the ver-

dict of Heraclitus. That which Kant calls "the thing-in-itself" is defined by natural science as force, and judged by both to be unknowable. Kant believed he had thereby overthrown metaphysics forever. The answer is not to be found in external experience. But, in the *a priority* of time, space, and causality as the innate forms of the intellect, Kant left the key which was to be afterward utilized by Schopenhauer.

In the weaving of the phenomenal world we are enabled to disentangle the objective appearance from the subjective reality —empirical science from the transcendental. Greater than the intellect is the inmost Self. This was the conclusion of Schopenhauer. That which is called by physiology and psychology *vital force* and *soul*, respectively, and by Kant as "the thing-in-itself," Schopenhauer defines as Will. All unconscious as well as conscious life is therefore the manifestation of Will. In its exemption from causality Will is absolutely free; exempt from time, it is assured to life in the eternal Now. Individual existence represents the affirmation of the Will to life. As transcendental philosophy is compelled to define Being as Non-Being, in order to take the step over into Infinity, so is Schopenhauer led to the conclusion that in the affirmation of the Will to life is that which lies beyond the forms of our intellect, and remains therefore wholly barred to the understanding and inconceivable—that we know the denial of the Will to life only as it breaks through this world of affirmation under the form of morality.

From this point we are compelled to depart from Schopenhauer. To place a bar upon the understanding is to limit the creative activity of mind. To regard existence, sustaining itself by nourishment and propagation, as "sin," is to cause a separation of soul and body, and to fail in realizing the identity between the Creator and the manifestation. It is to hold in the field of consciousness only the abnormal degeneracy of mankind. By denial of the Will to life Schopenhauer falls into the error of theology and of the Buddhist *Nirvana*, in looking to the hereafter and the unknowable for the true life of the soul, which in fact is subsisting in the eternal present. He consequently de-

scends into pessimism. While it is true that all desiring involves a want and consequently suffering, yet a denial of the Will to life need not lead to asceticism, which, pressed to its utmost limit in destroying all desire for life, is voluntary suicide. This destruction of life is more to be regarded as sin than the perpetuation of existence by propagation and nourishment, which is represented to be sin in the philosophy of Schopenhauer. Indeed, the denial of the Will to life is the denial of the living Christ.

Fortunately we have been able to find in concentricity, not the repression of life but the denial of self by *aspiration*, and in the Christ the embodiment of such denial, by which he bore the burden of existence that he might manifest the spirit in the flesh for the regeneration of mankind. The Divine Man is therefore the affirmation of the Will to life, not only manifesting himself negatively by *humility*, *self-denial*, and *obedience*, but in the positive affirmation of the Will in *identity*, *creation*, and *regeneration*, by which divine Love is made manifest. It is by this transcending energy of Will that in all nature is found the perpetuation of miracles, whether by the vine that converts water into wine or by the increase of the earth in such abundance as to feed the multitude.

We have traversed the ground from materialism to spiritualism, from the empirical to the transcendental philosophy. From the former we have gained the expression of energy or Will, the living Christ; from the latter a conception of Mind, or the Idea. Both are abstract potentialities which in identity constitute Being, and the individuality of the Spirit is made manifest in consciousness. It remains now to view these two aspects as a whole in order that the subjective idealism, presented by Schopenhauer, may be seen as active rather than passive, with the hopefulness of optimism rather than the pessimism of despair. Energy demands utility. Power is destructive unless creative. Intelligence is complete only as it is put into effect; therefore man in identity may realize the Trinity of the Godhead—"Father, Son, and Holy Spirit."

In the empirical philosophy the soul is the product of per-

sonal experience, the concept of intellection, and the material body is fashioned after the character of the soul. The descent of the spirit into matter is what is called "the fall of man." With every rebirth it represents in character the concept of ancestral experience, having been formed by the conflict of ideas and the survival of those that proved to be identical. This accounts for the ancient ancestor-worship, and the modern systems of nobility which too often assume objective importance and lose their subjective identity with character. The whole field of phenomena formed by the intellect under the condition of change is still subject to this condition by means of intellection, and can always be brought back into identity with the divine idea and reformed according to a higher and more perfect plan. We find here a metaphysical means for practical regeneration by which the transcendental philosophy, having found its true centre in identity of Being, may turn back into the way of existence for the purpose of manifestation by which it is made complete. Science will accept its proposition with a view to "proving all things and holding fast that which is good." Philosophy in its theoretical form alone is of no possible advantage to the world. The abstract idea must always descend into form, by which a demonstration is made possible. In the fact that the idea exists in advance of the form lies the value of prophecy, just as the coming of Christ was known to the wise men. In imagination, however, they had pictured his coming as a prince of the world, but they were surprised to find him of lowly birth and lying in a manger.

Thus on the material plane is the spirit made manifest. We behold in all the beauty of nature the representation of the divine ideal. In the solar system we find a marvellous representation of concentricity, where there is unity in diversity and that harmonious activity at the centre subsisting throughout every part which makes the perfection of the whole. In Man, the highest living representative of Being, we find the potentiality of Divinity, and when no longer absorbed in experience he may acquire direct spiritual perception by which he is consciously made manifest.

When marriage has become a sacrament, then every child will be a Christ-child, born of the virgin mind and conceived of the Holy Spirit. Man and woman are made one flesh by the unity of the Spirit. The sacredness of creation can alone be realized by directing the mind toward the spiritual centre of being and in the completeness of self-denial, not by repression but by aspiration through which "the pure in heart" shall apprehend the Absolute. Perfect love is harmonious identity of spirit. It is reasonable to believe that the genius is the child of love. When based upon a religion of divine harmony marriage will become sublime.

On the intellectual plane we are especially impressed with the value of concentricity in the fact that its *mental determination*, identity, and conservation of energy are the most obvious factors for producing the best results. It is by this means alone that ambition may win a lasting success. Whatever is founded upon principle will stand, and it will gain reinforcement by reason of its merit. Even diplomacy which extends over a period of years will resolve itself into the necessity for the principles of Truth.

Hannibal, one of the greatest generals of history, was said to conquer by always avoiding a battle. His men, finally becoming dissatisfied with his method of warfare, demanded a new general, but in the first battle they proved to be too small in numbers to withstand the enemy and were utterly destroyed. Washington was a man of peace rather than war, and from the fact that he always avoided a battle came to be called the American Hannibal. The story of David and Goliath shows the victory of a brave spirit against fearful odds. So it is with man in contending with every problem of existence; but "he that o'ercometh shall all things inherit."

In Japan the *jiujutsu*, as a method of physical contest, is founded upon a similar principle: *to conquer by yielding.* The combatant who exerts physical force stands decidedly at a disadvantage, for his blows are no sooner evaded by his opponent than they react upon himself. While his strength is spent in self-destruction he becomes his own antagonist. This shows the superiority of intellect over brute force, and still greater is

the transcendency of the spirit over the intellect. Withholding the mask of self brings happiness; a certain distance is necessary for appreciation, and herein lies the art of life, which will be realized when man learns to enjoy the perfume of the rose without devouring the leaves.

All great works of art assume beauty and grace in proportion as they are done with ease. The creations of the intellect are "monuments more lasting than brass." They are the revelation of the soul, and possessing life themselves they have the power of communicating life. As they rise to the heights of the spiritual plane they become sublime. Such is the nature of the true poet, the artist, the musician, the composer, indeed all the higher elements of mind that have attained an exquisite refinement and sensitiveness of the nervous system, with a masterful control over the material medium of expression. They are therefore readily inspired to the act of creation. Here dwell the fine spiritual natures, the delicate organisms, the subtlest nerve-powers. Here the instruments are keyed to concert pitch, and, being of human fibre, they respond to the breath of God and his infinite control in a harmony almost divine.

Man is the instrument of the Almighty. When the influence of mind is received from within it is ethically called the promptings of conscience; when this energy leads to decisive action, as in the case of Joan of Arc, such a person is said to be inspired; when its activity becomes a habit in creative expression we recognize a genius; when it bears the burdens of humanity and yields up its life for the salvation of the world, we find a Saviour.

Thus in all diversity of experience the highest expression of energy is attained through *concentricity. Harmonious activity at the centre of Being* reveals the perfect action of the immutable law which preserves obedience to Eternity in the limitation of time, obedience to Infinity in the limitation of space, and obedience to Omnipotence in the sequence of causality. Whether by the way of the "wandering Soul," or by the path of pure perception, the instability of the mortal life preserves obedience to Immortality.

EMBLEMS AND "BEING."

BY PROFESSOR C. H. A. BJERREGAARD.

IN constructing a history of Being, as understood in all ages, we must be particularly careful to consider as many as possible of the earliest forms of metaphysics, because these deal almost exclusively with Being, and all reappear in modified forms later on in history. In fact, all later metaphysics of the schools is merely amplification or modification of early ideas of Being. Along with mythology, ancient symbols or emblems play an important part in early thinking. They must therefore be considered in our History of Being.

The problem of metaphysics is this: Metaphysics is the science which deals with the principles of Being and Knowing. These principles lie in the "beyond;" but if they lie beyond our sphere, how can we know anything about them? If Being is so intangible and unknowable as described in my previous papers, how can we know or think Being, or "be"? Is not our state like the one pictured by that early Anglican who compared it to a bird flying through a lighted room "between the night and the night?" It would seem that both, the *πρῶτον φύσει* and the *ὕστατον φύσει*, were unapproachable. We who are so infinitely small and insignificant cannot expect to fathom the depths of Being, or give an adequate expression to the infinite universe. This reasoning is logically correct. There can be no *science* of metaphysics, as that word is commonly understood. And so far there can be no metaphysical problem; we cannot even know whether or not there be any "beyond."

Though "pure" reason may give such a negative result, "practical" reason knows not of such difficulties; it leaps over them and beholds Being directly, immediately, without medium. It asks not for historic evidences, nor for the consensus of

omnium gentium. Not contaminated by sophisms, it is pure at heart; and "the pure in heart see God." It is not troubled with the fact that it is impossible for man to think except in terms of his own thought. It recognizes Man as the measure of all things. In ecstasy it bounds beyond this actual sphere, and in emblems or symbols it expresses its visions upon the return from the yonder world. Hence, emblems and symbols become metaphysical formulas. The "practical" and primitive mind believes in these formulas and takes them for Truth, because it recognizes the unity and identity of the universal and the individual soul. If one in these days will study emblems from this point of view, he will find all the elements of a science.

It was one of Swedenborg's claims that this science was once well known to the ancient world, but was afterward unused and consequently lost, and that it was his mission to *re*-present it to the world. He accomplished this to some extent, calling his discovery the "Science of Correspondences." While his presentation is correct in principle it is very limited and worked out on only one special line—that of the Bible, and even there only in parts. The true "Science of Correspondences," if we may be allowed to use Swedenborg's term, cannot be inclosed in his dogmatic statements and limited to religious subjects alone; it covers the whole field of ontology, metaphysics, "first philosophy," or whatever name we choose for that science which has to do with principles. It is even more than a "Science of Principles;" it covers also the relation of principles to externals. For a full study of it we must examine not only primitive metaphysics, but all the esoteric schools, particularly Hermetism, Neo-Platonism, the ancient mysteries, etc. Swedenborg's "Science of Correspondences" cannot be called "Science of Being," because it is too abstract and mechanical; it lacks life and regenerative power. "Science of Being," or metaphysics as understood by the modern teachers, is the *whole* science; therefore *health*-giving. A metaphysician is the high-priest of Truth and Love, or Form and Essence; and these are living powers, not abstractions.

Says Quarles*: "An emblem is a silent parable. What are the heavens, the earth, nay every creature, but hieroglyphics and emblems of His [Being's] glory?" Nature, as she lies diffused around us, is but immortal, though latent, language. We cannot utter a single sentence without speaking in emblems. Language, thoughts, sentiments, and emotions are but emblems or echoes of Being. Look wherever we will, and we find harmonies of nature and mind, and every such harmony is an emblem. Wherever we discover an avenue or path that leads to Being, we step upon an emblem, and a symbol stares us in the face. The ancients accounted poetry the language of the gods and of divinely inspired men. To-day let us say that emblems are the language of Being, and let us accustom ourselves to it. Let us return and "digg up the old wells," for there is "a famine in the land; not a famine of bread, nor a thirst for water, but of hearing the words of the Lord" (Amos viii., 11).

The science of emblems has been forgotten. An emblem is not an arbitrary figure, nor a caprice of the artistic imagination; it is a reality, and stands for a bodily expression of Being. When we lay our hands upon it we literally touch Being, and we cannot mediately touch Being in any other way. Hence, emblems become important and interesting.

To see the rationale of so great a claim for emblems, we need only remember that all existence is a unit, and that emblems are special forms which primitive men selected as representatives of Being. The ancients discovered our most revered and important emblems. To them in particular the concept of the world was, first of all, the concept which embraced everything; it included everything mental and material, ideal and sensitive, divine and human, actual and possible.† They realized more emphatically than the moderns that nature has neither beginning nor end, and that there truly can be no exterior and interior; that these expressions are only various de-

* "Emblems, Divine and Moral."

† As, for example, Seneca, Nat. Quæst. II.: *Omnia quæ in notitiam nostram cadunt aut cadere possunt, mundus complectitur.* Of this more will be given in subsequent papers.

grees of perception. We may call the interior *Substance*, and the exterior *Form*, and thus posit a dualism. Doing that, we say that an emblem is a symbol or a reflex of something interior, and we do not run the risk of forgetting that Substance and Form are only modes of manifestation of Being. No thinking could be done without such a dualism.

The "practical" reason of to-day, and likewise the primitive mind of the ancients, leap over the intellectual gulf that lies between "the beyond" and "the this side." Externally, that leap is represented by an emblem, a symbol, an ecstasy, etc. These forms do not become idols or cease to be media, but they contain unrevealed realities and ever new truths; they give to Being a "local habitation and a name." Thus the intellect is able to extend the horizon of knowledge. Such a service is of inestimable value. The mind of man thus "knows without learning and teaches the world what it never learned." And this is true metaphysics, both as to substance and form.

The known emblems are so numerous that it will be impossible here to mention and explain more than a few. Among those representing the invisible or noumenal world are the straight line and the circle—the first manifested in objects like obelisks, the other in rings representing a serpent biting its own tail. They represent respectively righteousness and love, or the male and female principles. The cross, in its well-known multitudinous varieties of shape, represents as many forms of Being manifested. The most interesting, perhaps, is that of crucifixion. Says William Kingsland:* "Every incarnation of the divine spirit, whether individually or collectively, constitutes of necessity a crucifixion. The cross is simply the summing up in one glyph, in one allegory, of the whole mystery, the consummation in one figurative emblem of the whole drama of human existence." The soul's descent into matter is its crucifixion, the crossing of two lines of existence, the "mundane cross."

Why do running streams

"Making soft music to the enamelled stones"

* "The Esoteric Basis of Christianity." See chapters *Genesis* and *Logos*.

affect us so? Why are they called eloquent? Why is the ocean so melancholy, and why do we feel the solitude so deeply at its ceaseless swash? Why is it that the solitary traveller in the Black Forest feels crushed by the stillness and the solitude of that wilderness? Did that lonely man who described the "Mournful in Nature," give the key when he said:

"In all natural harmonies—the flow of the river, the whispering of trees in the moonlight, the sound of the wind as it bends the reeds (and of the reeds as they answer), the ripple of the sea on the beach, nay, even in the cheerful singing of the birds—there is an undertone of sadness. So is there a soul of melancholy underlying all the things and events of earth. As the shadow which beauty lets fall is dark—as the echo of even glad sounds is like a sigh—so by the side of our dearest affections and brightest hopes and best enjoyments ever walks a veiled presence."

It does seem as if W. R. Alger was right when he wrote*: "There is more loneliness in life than there is communion. The solitudes of the world out-measure its societies." Groves were the first temples. The philosopher seeks his closet; the saint, the forest jungle, the ocean shore, or the desert. There they commune with the immensity of Being, hearing literally the voice of Infinity; and the echo strikes the human frame and soul with sadness, because the contrast with the every-day life is so great and overwhelming. No prophet was made except in solitude and quietness. Communion with Being can be had most easily by means of the teaching emblems of the stream, the desert, or the forest. Is it, therefore, a wonder that the ancients made them emblems of Being? Says Leo Grindon:†

"The word *tree* actually means mind, or intellect, being one of those fine natural metaphors which we use day by day without ever suspecting their significance, or the high and splendid relations on which they rest. Etymologically, 'tree' is cognate with *treowan*, an Anglo-Saxon word, meaning to trust, prove, or verify, and thus to think, or to have knowledge or perception of. *Treowan* still survives, in the latter sense, in our verb *to trow*, *i.e.*, to think, or believe. *True*, *truth*, and *trust* are sister terms: 'truth' being that of which we are confidently assured, and 'trust' that which we entertain from mental conviction. Literally, these are 'trees' of the mind, each

* "The Solitudes of Nature and Man."

† "Emblems: A bird's-eye view of the harmonies of nature with mankind."

one of them possessing its strong and vigorous stem, with branches and eaves appended. The Hebrew word for tree (אֵץ) is remarkably coincident, denoting literally that which is firm, strong, or well established—qualities naturally identified with truth. To the same family of terms belongs the Greek name for the oak, δρυς, possibly as being the tree considered peculiarly emblematic of knowledge or intellect. Δρυς, however, in its sense of *oak*, may be the restriction of a name originally generic, and thus precisely equivalent to *tree*."

Here is the explanation of Druidism.

From this standpoint of "tree," being a manifestation of truth, it is very instructive to study the world-trees of ancient metaphysics. The Hindu Aswatha, the Persian Gogard, and the Thibetan Zampuh are interesting, but the Norse Yggdrasill is the most wonderful. Yggdrasill is the mundane tree of the Eddas. It is the bearer of Ygg, Odin, and symbolizes the whole world. All life is cherished by it as by Truth, even the serpents that lie at its roots seeking to destroy it. It furnishes bodies for mankind, and health, too. Its life-giving arms spread through the heavens, and its three roots stand over the habitable world. One extends to Asaheim, the home of Asas, gods of light; another to Jotunheim, the home of the giants, gods of power; the third stands over Niflheim, the world of mist and Hades, a triune manifestation of Being—or the physical, the spiritual, and the moral elements of Being. Under the root that stretches out toward the giants is Mimer's fountain or holy well, from which Odin drank and pawned his eye in payment. Is this not intellect, akin to giant strength, and one-sided? Under the root which extends to the Asas is the holy Urdar-fountain, where the gods sit in judgment. This is the spring of wisdom. Urd is one of the three Norns, or Fates, who rule the world. The world-tree is watered every day by the Norns. The water they draw from the well is so holy that everything placed in the spring becomes as white as the film within an egg-shell.

But antiquity not only used the tree for such large conceptions: it sought also emblems among trees nearer home. It took, for example, the vine, the lotus, the olive, the fig, the pomegranate. A natural instinct pours oil upon the troubled

waters and balms a bruise with oil. The olive from time immemorial has been identified with forgiveness and peace:

"A modification of its name was used by the Greeks to denote gentleness, sympathy, and mercy. The tree was ελαια, the virtues were ελεος. The vine has in like manner been identified in all ages with wisdom and intelligence. Here again the Greek language furnishes an apposite and striking illustration; σοφια, the Greek name for intellect, or wisdom, signifying in its primitive though disused sense the juice of the grape."—*Leo Grindon*, pp. 40, 42.

The fig, the lotus, and the pomegranate, filled with seeds, are rich symbols of Being, representing nature's fruitfulness, and used as such in the ancient mysteries.

Nature's generative powers, which phrase is but a name for that process by which Being is infinitely changed and transmuted from Form to Form, are represented by an endless number of emblems and symbols. In fact, all emblems, aside from their direct meaning, have an indirect one, and that always refers to generation and re-generation with an intervening state of decay or death. I will describe one emblem—that of the cow—and another which is included. "The wife, among pastoral people," says Jules Michelet,* "is not servile, as she is among hunters and warriors. She is so necessary in all their domestic arts that she is absolutely equal to man, and is called with great propriety *Dam*." This word is still living in many European languages as an expression for a female parent, especially of mammals. Primitively we can readily see that it meant womb-man, the embodiment of a Form of the Becoming. Emile Burnouf † declares that the word is more ancient than the Sanscrit of the Brahmanas, or even of the Vedas, and comes from an extinct language. That language was, no doubt, like one about which modern philologists talk so much, and to which they refer all existing languages. It must have been the original symbolic language of mankind, and the one that first framed metaphysical thought—the very "language of Being." Modern philologists prove this by referring the word *Dam* to the root *div*, the root of *deva*—God, Great Spirit.

* "Bible de l'humanité: l'Inde." † "Essai sur le Vêda," p. 192.

The primitive Aryan woman was actually called *deva* when she filled the office of sacrificer; that is to say, when she, at the dawn of day, threw the Soma (sacrificial butter) on the fire (Agni). That was the highest office in the Aryan household. But the woman of that day, when called *Dam* and *deva*, was also thought of as "the good *nurse* of man," the cow.

The Aryan conception of the cow merges readily into that of the woman. Says Michelet:

"The most creditable position was given to the cow, the good *nurse* of man, beloved and honored, which furnished the most wholesome nourishment, intermediate between the insufficient vegetables and the horrifying animal food—the milk and butter, which for a long period was THE HOLY HOST, and which alone, in the great journey from Bactriana to India, sustained that primitive people [the Aryans]. In the midst of so many ruins and desolations man has lived, and will continue to live, by means of this prolific *nurse*, which incessantly restores to him the earth."

The cow is still revered as a sacred symbol of the Deity by the inhabitants of the Gold Coast of Africa, and more particularly by the Hindus, among whom there is scarcely a temple without the image of a cow, and where the attribute expressed by it so far corresponds with that of the Grecian goddess Love, as to be reputed the mother of the god of Love.* Payne Knight has pointed out a remarkable figure, an emblem of this, on one of the capitals of the xystus in the inner court of the temple at Philæ, which represents the horns and ears of the cow joined to the beautiful features of a woman in the prime of life.†

Herodotus tells us in his history (II., 41) that cows were not sacrificed in Egypt, because they were sacred to Isis, and that her emblem was that of a woman having the horns of a cow; also that the Greek Io, identical with Isis, had the same emblem.

Here we have two emblems of two distinct individualities merging into one. The cow-emblem and the woman-emblem

* Richard Payne Knight: "The Symbolical Language of Ancient Art and Mythology."

† An illustration can be seen in F. L. Norden's "Travels in Egypt and Nubia." London, 1757. Vol. II., plate 44.

become one in the idea of *nurse;* not a mere care-taker, but a life-giver, the most profound symbol of Being—Being transmuted from Form to Form. It is found not only everywhere in ancient art and symbology, but it lies at the bottom of most of the customs preserved by country people of to-day. In ancient mythology this quality was called Isis (*is-is* = Being). Isis is by Plato called *nurse* in this sense.* The symbol of this quality was a cow and was found at Momemphis in Egypt, and there played the same important part as Apis at Heliopolis and Memphis.† The Phœnicians employed the same symbol.

It will appear from the above illustrations that emblems are not merely signs and characters of conventions, but that they are operating modes and degrees of the divine substance, Being. An understanding of emblems makes a chapter in primitive metaphysics. To those who deny emblems we may apply the words of Chrishna: "Even they who worship other gods worship me, although they know it not." Even modern scientists are approaching the correct physics and metaphysics. The well-known geologist Sterry Hunt ‡ has expressed himself thus:

"The cosmos is not, as some would have it, a vast machine wound up and set in motion with the certainty that it will run down like a clock, and arrive at a period of stagnation and death. The modern theory of Thermodynamic, though perhaps true within its limitations, has not yet grasped the problem of the universe. The force that originated and impelled, and that sustains, is the Divine Spirit, which—

> "'Lives through all life, extends through all extent,
> Spreads undivided, operates unspent.'"

* Plutarch: "Isis and Osiris."

† Comp. Strabo, XVII., and Ælian, *De Anim.*, XI., 27.

‡ President's address before the Royal Society of Canada, May, 1882.

EVIDENCES OF IMMORTALITY.

BY J. EMERY MCLEAN.

NEARLY three and a half centuries after the death of Martin Luther, a gathering of scientific men was held in Germany at which it is said that not one of the seven hundred members of the convention believed in immortality. The proverbial irony of fate has doubtless never received a more pathetic demonstration than this; yet the significance and value of the great reformer's labors are neither marred nor changed by this pregnant sign of the times.

The Book which Luther strove to wrest from the hands of a bigoted ecclesiasticism, and which he made accessible to the common people in regarding each individual as the keeper of his own conscience, has given rise to sects in science as well as in theology. When one considers the inconclusive teachings of the Scriptures on the vital problems of human life and destiny, the general agnosticism among modern German scientists is not without extenuation; for their early training doubtless led them to look only in the Bible for their religion. Nowhere in the sacred volume is it directly taught that immortality is an inherent and natural attribute of *all* human souls. An ultimate resurrection of the dead is implied in the book of Daniel, but in no other portion of the Old Testament, I believe, is this doctrine even suggested. On the other hand, in the New Testament the theory of eternal life is based upon the resurrection of Christ. Immortality is therefore conditional, redemptive, and dependent upon the acceptance of this dogma, and it is nowhere recognized as being characteristic of the soul as an entity distinct from the mortal body. Though chemistry demonstrates that not even the smallest particle of *matter* can be destroyed, *immortality* is described as a gift from Providence

only to the righteous; but how the wicked can suffer eternal punishment without eternal life is difficult to comprehend.

While enlightened clergymen are now happily abandoning the time-worn doctrines of perpetual torment and a material resurrection, as a consequence of modern scientific research and of more wholesome and rational views of life, yet there prevails a reactionary trend of thought in certain circles which seems to require a more acceptable hypothesis of immortality than that founded upon faith and "revelation."

If historic and universal acceptance of an idea be any criterion by which to test its soundness, the belief in the persistence of life after the change called death is pre-eminently founded upon fact. The ancient Egyptians, Chaldeans, Persians, Hindus, Chinese, Phœnicians, Assyrians, Scythians, Celts, Druids, and other races of antiquity were believers in a future state; and according to the testimony of Ovid, Homer, and Virgil, the inhabitants of ancient Greece and Rome held the same belief. Socrates, Plato, Aristotle, Plutarch, Seneca, and Cicero taught the doctrine of immortality, though it must be admitted that none of them presented irrefutable arguments in its favor. "The belief which we hold," says Plutarch, "is so old that we cannot trace its author or its origin." Pythagoras believed in metempsychosis, the transmigration of the soul thus involving its perpetuity. Cicero shrewdly observes: "If a life of happiness is destined to *end*, it cannot be called a happy life." A vague trust in an after-existence characterized the Germans, Gauls, Britons, and other ancient European tribes; and the aborigines of North and South America looked forward with the most abiding confidence to the "happy hunting-grounds" of another realm: thus demonstrating that the conviction of a future life is an *instinct* as well as a philosophy.

The one important fact deducible from this record is that man is endowed with a faculty of perception (as distinguished from thought and opinion) which is *not* the result of chemical action or molecular vibration. Uniformity of product cannot proceed from variety of compound. Here we have a world of races, living in different ages and climates—varying in habits,

tastes, religions, modes of thought, culture, and civilization—and yet always a unit in regard to the one subject: the endlessness of Life. This fact points unmistakably to the existence of a potent and universal "something" common to mankind.

What is life? Is it nothing more than a force, or a principle? Bichet tells us that it is "the sum of the functions by which death is resisted." Herbert Spencer says, "Life is the continuous adjustment of internal with external relations." And Aristotle was content to say that it is "the cause of form in organism." But these definitions are plainly inadequate. The words *plus intelligence* should be added to each.

Life is Being—spiritual consciousness. The universe is composed of two elements—mind (or spirit) and matter (its expression). These constitute the macrocosm. Man, as the microcosm, represents this duality in finite manifestation. His endowment with the divine light of reason and intelligence differentiates him from other orders of mundane existence and makes him a spiritual soul. The primitive meaning of the word *soul* was equivalent to the Hindu *tatwa* (breath). But when the Creator of man "breathed into his nostrils the breath of life" (Gen. ii. 7), it was not the breath issuing from the lungs that was meant; for, if so, artificial respiration would produce life. When we apply the word *soul* to anything material, however subtle or refined, we divest it of the one attribute which renders it immortal—changelessness. Matter is limited, and constantly changing in form. It is therefore without identity. But the soul and its operations are consistent and uniform throughout the ages. Transcending the limitations of time, matter, and space, it is eternal, infinite, and indestructible.

The doctrine of evolution is to-day accepted by a vast majority of the writers of almost every school of science; yet among those of materialistic tendencies there is scarcely one who would dare to follow his theory to a legitimate conclusion. "After the gorilla, man," we are informed; but after man, what? It is just at this point that the philosophy of materialism encounters a stone wall. If evolution is true, it means simply that creation is a process of development in constant

operation; but, if the perfection of physical organisms be its sole aim, there must eventually come a time when the resources of the planet will yield no further capacity for refinement.

We have happily arrived at a period in which thinking minds realize not only what comes "after man," but also perceive the wisdom of the evolutionary method of creation. The principle of *involution* is a spiritual corollary to the law of evolution on the physical plane. The initial blending of the two was the first human manifestation of Divinity. It was then that man became a self-conscious being, endowed with the element of love and with morál attributes and intellectual possibilities; and the recognition of human sovereignty over the lower orders of existence was the real birth of civilization. "After man" must come a better man—not a different species—superior in wisdom and knowledge, in essential goodness, in moral and spiritual growth, in manifesting his divine origin.

How is this splendid goal to be attained? Through simple obedience to natural law. Failure to obey a single law of our being means retrogression through inharmony. "Order is nature's first principle." When the race was guided by instinct alone, the conduct of individuals was not regulated by will. The absence of a moral sense rendered them incapable of error; but the dictates of reason are always fallible, because the incarnation of a spiritual ego is more or less an experiment. Man learns through experience. His life in the flesh is often a denial of his prerogatives, a perversion of his powers, and a surrender of his birthright; but Nature allows no unpaid accounts. She wisely provides a means through which the human acorn may eventually become a spiritual oak.

Karma is a Sanscrit word meaning "sequence." It is analogous to that feature of Western philosophy known as the law of compensation. It is the "recording angel" of theology. Without its automatic and inescapable operations, justice were a delusion and progress an impossibility. It is the metaphysics of cause and effect, and the principle is embodied in every human being. Good and bad deeds alike originate in mental action, each thought being pictured on the retina of

the mind previous to its objective expression. This is what furnishes to each person his distinctive individuality. The real source of human character is this photographic repository. One of the rights of man's free moral agency is that of choosing his thoughts, the very least of which is a potent spiritual reality. When rightly chosen and applied, their effect is "treasure in heaven." When evil thoughts are evolved and put into execution, their real victim is their author.*

Speaking broadly, no argument is required to demonstrate that a supreme principle of Justice and Righteousness is dominant in the universe. It therefore follows that any act in contravention of this principle must ultimately fail of success. Wrongs *must* be righted—harmony must replace inharmony—or chaos is invited. I cannot undo the self-inflicted injury of my neighbor. He must accomplish it himself; *i.e.*, work out his own salvation. I may, however, teach him *how* to do it; but beyond this degree of service no act of redemption can possibly extend. We cannot escape the consequences of our misdeeds, for the camera of the mind cannot be cheated. Tormenting recollections can be effaced from an accusing memory in only one way—by a reversal of the conditions which gave them birth. If I steal a sum of money from my neighbor, the only natural method by which I may avoid the effects of the act on my own conscience (and hence on my character) is to return the amount, with interest and a plea for forgiveness. In three-score years and ten a man may commit enough evil deeds to require perhaps a dozen lifetimes for their offsetting through acts of an opposite kind. This is the beneficent crucible of experience, beyond which no theological purgatories need be invented. The absolutely equal and just demands of the law of *Karma* must be satisfied, though centuries be consumed in their fulfilment.

How is this result to be accomplished? Again, through a natural law—*reincarnation.* This is the fundamental doctrine of Hinduism and of most other Eastern religions and philoso-

* "Calumny always makes the calumniator worse, but the calumniated never."—*Colton.*

phies. Likewise, through the unyielding principles of logic, the idea is rapidly forcing its way to the front in Occidental systems of thought. Life is a process of renewal, of effort and changing activities. Stagnation is a myth. The objective world, of which our bodies are a part, is a field for the cultivation of spiritual truth. It is an arena in which spiritual innocence and sensual ignorance contend for supremacy. The success of the former means intellectual and moral advancement, and the ultimate subjugation of the latter. The apparent ascendency of the animal is a retrograde movement which some optimists describe as a feature of the spiral order of progression.

Part of our mission in this world is to conquer heredity and environment, to assert our spiritual independence and freedom, to rise above the weaknesses of the flesh, to develop the "God within" through the acquirement of knowledge, and in our words and works to declare the attributes of Deity. One of the most obvious of these attributes is eternal life. This involves the idea of pre-existence. Not even Omnipotence could create anything with one end alone; hence that which has a beginning must have an ending. If man is to endure eternally he must have always existed—not necessarily as a human being, but as a spiritual entity—as the potentiality of an idea in creative Mind. If anything is immortal it is that which is *real.* What is reality? Substance. Properly speaking, Deity—the changeless One—is the only reality in the universe. Whatever is cognizable by the illusory senses is changeable; therefore unstable, *i.e.*, unreal. Being limited, it cannot proceed from Infinity. The human mind is of an opposite character, being finite in expression, though not in essence. In the ideal spiritual man should be found all the attributes of the Creator. Life can only proceed from Life, and must partake of the same characteristics as that from which it sprung. Spontaneity of existence is therefore incompatible with reality.

Antecedent to his incarnation on the material plane, man must have existed elsewhere. He is now embodied in the flesh, however, and some of the objects of his being have already been suggested. He is obviously here for a definite

purpose—one which could not have been wrought out under any other conditions. If so, this necessity must apply equally to all members of the race. If the end to be achieved by existence on earth is attainable in a single lifetime, what shall we say of infants who die a few days after birth? What shall we say also to the mothers who bear them only to lose them? It is intimated by theologians that experiences denied us here can be obtained in the next world. Then why come here at all? If our development as spiritual beings can be secured in the spiritual world, it were worse than folly for even the happiest of men to have lifted the dark curtain of mortality.

It is conceded even by agnostics that if death ends all, the human race is the victim of stupendous injustice. Sacrifices for the right were foolish, nobility a mockery, and marriage a crime. Yet to my mind this would involve no greater wrong than the restriction of individuals to but one natural birth. In any single generation there is no such thing as equality of condition, of reward, of inheritance, or of opportunity to progress. God cannot afford to be a respecter of persons, to have "chosen races," or special beneficiaries. Hence, in the nature of things, the only logical and just solution of this historic problem is to grant to every one a chance to "try again," according to the universal principle of reproduction.

But the law of reincarnation provides more than this. It allows the sinner to retrace his steps by reversing the conditions of his birth. Its penalties are corrective. The "deeds done in the body" must be atoned for by the doer; otherwise his condition remains unchanged. On the other hand, this principle of equity renders to the righteous man the natural rewards of his obedience.* It is that which "gives the increase" to honest

* The use of the word *righteous* does not here refer to that rectitude which is merely conventional and based upon changing creeds of human authorship; neither does it mean conformity to the statutes of civil law through compulsion; nor does it apply to that external "goodness" which proceeds from fear of divine wrath. It has reference to those who, through cultivation of the faculty of spiritual insight, are able to perceive the higher law of their being—their oneness with the Creator—and to manifest the principles of *love* in its deepest sense.

labor, imparts a delightful feeling of exaltation to those who do good, elevates the meek and lowly, and accounts for the wisdom of the wise. Heaven and hell are states of consciousness, not localities; and they are of man's making, not God's. After all, therefore, the question of the soul's immortality resolves itself into an examination of the nature and attributes of the *human mind.*

Oriental philosophy reveals an understanding of that wonderful spiritual entity, and of its complicated structure and operations, from which we of the Western world might gather much information of benefit to ourselves and to posterity. Everybody knows that the mind is endowed with distinct faculties; but that it has different phases of consciousness, and that the brain is only its instrument, is not so clearly understood. The senses are its tools—needful, but not indispensable. The well-known fact that certain sounds suggest definite colors to the blind proves that eyes are not necessary to sight. That vibration and concussion frequently suggest positive sounds to the deaf proves that auditory nerves are not necessary to hearing. The faculty of perception is independent of sense limitations, including death.

Probably the most abstruse and elusive of human faculties is that of memory. Very few persons are able to remember even a tithe of their experiences; yet everything that they read, see, or hear has more or less effect in the formation of their character.* If these facts are not present in conscious recollection, where are they recorded? *In the sub-conscious mind.* The postulate of this subjective attribute of the human ego furnishes a solution for many phenomena otherwise inexplicable. It represents the accumulated wisdom of previous embodiments, known as "conscience." It is the illuminator of the intellect, the seat of intuition, and the medium of inspiration from the universal mind. When it rises above the threshold of consciousness, as is frequently the case in the lives of some individuals, its possessor is able to display psychic gifts of a phenomenal order. Clairvoyance and clairaudience, for instance,

* "I am a part of all that I have met."—*Tennyson.*

are among its faculties. How often we realize that we "know" certain things while unable to tell where or when we obtained the knowledge! This results from the presence of that storehouse of wisdom upon which we unconsciously draw. Many of the scenes we seem to witness in dreams are but glimpses of this record of the soul. This is the "interior memory" spoken of by Swedenborg. It is the organ of communication between spirit and spirit, and the actual moulder of human character—the silent monitor whose dictates all should obey.

That the mind, in its different phases, is an actual though imponderable essence, not transmutable into other substances and having nothing in common with materiality, is proved by hypnotism, which is already a recognized branch of therapeutics. The transference of thought (telepathy) and its action at a distance, without the aid of a material conductor, are firmly established as psychological facts. All this demonstrates that the mind is an entity superior to matter, and totally free from the laws pertaining thereto.

There is no lack of objective evidence that immortality *per se* is a natural principle. This is especially true in literature, art, and music. The plays of Shakespeare will be read and studied as long as the English language is among the necessities of civilization. The book of Job is said by archæologists to be the oldest in the Bible; yet that wonderful poem, with certain other portions of Scripture which are undoubtedly of inspirational origin, have immortalized the entire volume.

Man, like his Maker, is creative. He rises to his full height only when he imbues his work with some attribute of his inmost soul. Thus Goethe, Hugo, Tennyson, Longfellow, etc., are remembered for only a few of their productions—those to which the element of eternal life inherent in the nature of their authors has been imparted. "Home, Sweet Home" and "Nearer, my God, to Thee" are loved and sung in almost every household in Christendom; yet scarcely one person in a thousand is able to tell who wrote either the words or music of ballad or hymn. They are actual creations—not ephemeral manifestations of genius—destined never to die.

The Venus of Milo is to-day accepted as the acme of perfection in sculpture—which supremacy it has maintained ever since its creator endowed it with the quality of perpetuity. We cannot give what we do not possess; yet the potency of eternal life is manifested everywhere among the "masterpieces" of men. Why, then, should we not be willing to concede immortality to that which is independent of material limitation and incapable of change or decay—the human soul?

LIFE.

BY ELLA WHEELER WILCOX.

ALL in the dark we grope along,
And if we go amiss
We learn at least which path is wrong—
And there is gain in this.

We do not always win the race
By only running right;
We have to tread the mountain's base
Before we reach its height.

The Christs alone no errors made;
So often had they trod
The paths that lead through light and shade,
They had become as God.

As Christus, Buddha, Christ again,
They passed along the way,
And left those mighty truths which men
But dimly grasp to-day.

But he who loves himself the last
And knows the use of pain,
Tho' strewn with errors all his past
He surely shall attain.

Some souls there are that needs must taste
Of wrong ere choosing right;
We should not call those years a waste
Which turned us to the light.

OCCULT LAW.

BY DOCTOR W. W. WOOLSEY.

OCCULT law is the product of the Divine Mind. It is the expression of Supreme Intelligence, or Infinite Wisdom—the regular method or sequence by which certain phenomena or effects follow certain conditions or causes. Such, for instance, are the laws of attraction and repulsion, by which mental vibrations create forces, and forces, by rule of action, create phenomena. Occult law, acting upon organisms, stimulates functional activity, and is the direct cause of so much broadened research on the metaphysical plane. Involution must of necessity follow evolution. The law of evolution must be negative to the positive law of involution. Spoken words are but the expression of thought, and the vibrations of thought are subjective to the law of attraction.

It is a mistake to say there is supernatural, unnatural, or preternatural law. In order to form a concept of *occult* law we must obtain it through the natural, or physical. Natural law finds its source in the occult realms of Infinitude, where Supreme Wisdom must essentially govern all that is or ever will be. It is through a perfect knowledge of law that we become qualified for a permanent residence in the spheres of absolute perfection.

The Chinese, by introducing poison into the sap, have a method of dwarfing forest trees to dimensions suited to a flower-pot, and teachers of alleged supernatural law are likewise the human instruments that dwarf men's minds in the acquirement of knowledge. The term *supernatural law* is a misnomer, part of a false theological doctrine. There can be no law superior to First Cause, or the primary Principle. What pioneer thinker would care to imbibe inspiration from a source that conceives a power antagonistic to that of the Creator?

Supreme Intelligence is supposed to be the embodiment of all wisdom, law, and love. Law is the activity of the principle

which governs order or harmony. Without immutable and eternal law the regularity of systems could not be universally maintained. Law is an attribute of the Divine Mind, which exists without origin. It governs the expression of all Life. There is an unwritten law that governs the motion of primordial molecules or atoms: the same law governs the actions of innumerable worlds, suns, and systems, as well as the actions of individuals. It stamps itself upon the conscience, and when properly applied will guide the development of our spiritual nature. The only true dispenser of universal law for the government of all things visible and invisible is the great creative Principle to which its origin is due.

The definition of occult law cannot be conceived by human reason; it is too abstruse for satisfactory solution. The finite mind is like a pyramid upon which is inscribed the ideal conception, and the more we build the higher we ascend the metaphysical plane that leads to ultimate perfection. This is the heritage of all mankind. Each time we move the scaffolding around this ideal pyramid, our lenses of perception become brightened for grander concepts and greater unfoldment of infinite law. And when we have placed the capping-stone thereon, and stand upon the summit, we find supreme harmony, created by law, transcending all finite conjecture.

The science of geometry teaches that a line is without breadth and may reach to unending infinitude, which is incomprehensible. It is the same with occult law; the more we study it the more awe-stricken we become. We cannot realize the sublimity of our experiences as we grow in the progressive knowledge of these laws. Words are inadequate to express our feelings or our conceptions. We can but exclaim, How wonderful is Law! "All is Law;" without Law there is nothing that could exist. Law may be likened unto a circle with unlimited radii and indefinable completeness. How immense the mind must be that can comprehend it instantly, without effort! The desire to understand law should become a fixed principle in the mind of every individual. It is important that we should acquire a more conscious knowledge of the laws of being—of

the laws that govern our individual existence. To be shut out from such knowledge creates the feeling of a living death. Primary lessons in fundamental laws are stepping-stones that lead to the mountain-peaks of inexorable Law.

It is our privilege (and all possibilities lay before us) to become not only Sons of Infinite Wisdom, but also to become sufficiently able to control the laws that govern suns, systems, and worlds. By and through the law of intuitive perception alone can we perceive the true foundations upon which to build the philosophy of human reason and human laws, both the social and the civil. It matters not how Utopian the idea of such laws may be; they are neither visionary nor impossible. Yet to call this idea visionary is no stigma, for it precedes realization. The spiritual perception would not be awakened without this necessary prelude.

A knowledge of occult law will destroy the pedestals upon which stand the musty idols of myth and miracle—just as the solar orb, when he shines forth in the majesty of his supreme glory, kisses into nothingness the icebergs of the glacial ages. In proportion as man ripens in the perfection of occult law, will the fogs and shadows of superstition be eliminated and the sunlight of truth brighten his mental horizon.

What is that law by which the sentient soul springs into individualized existence and beholds its parentage in the mirror of divine love? Hands did not make the wonders of creation, nor fabricate the spiritual soul, nor construct the subtle principles that move and influence mind and matter. Law governs this potent and imponderable force. The material cannot construct the immaterial, for that which thinks not cannot cause the existence of that which thinks.

Lord Bacon declared that "Knowledge is power." He might have added that *Law* (like one's conjugal partner) is the legalized companion which guides power into spheres of usefulness. Through the law of attraction the individual mind is conveyed upward to the celestial courts of Infinite Love, where all is governed by harmonious law, which is the product, the edict, and sovereign will of Infinite Wisdom.

PERPETUAL YOUTH.

BY W. J. COLVILLE.

THIS subject, now attracting much deserved attention, is not so difficult to handle as may be supposed; but my remark applies only to such as are prepared to consider it from a purely metaphysical standpoint. It cannot by any means be granted that mediæval alchemists or others have proved successful in their laborious search after a material *elixir vitæ*. As our thoughts register themselves in and on our bodies we all are tell-tale expressions of our acknowledged and unacknowledged interior conditions. Age in ancient times was invariably associated in popular thought with ripeness and maturity of judgment, but not with decrepitude and decay. Moses, the stalwart champion of liberty, is reported as over eighty years of age when he first receives a divine commission to lead a captive multitude from slavery to freedom, and he is one hundred and twenty years old when he addresses the people for the last time before his final disappearance from outward vision. Though six-score years of age at the time of that memorable address, we are told by the biblical writer that the eyesight of the speaker had not grown dim, neither had any of his natural force abated.

The comparative facts of physiology are all on the side of a far greater longevity for man than he now ordinarily enjoys, for there are probably no animals that live in normal condition less than fully five times as long as it has taken them to reach physical maturity. Why should man be an exception to this rule, or why should a single quotation from one of the Psalms settle the popular conviction that from seventy to eighty years is the allotted term of human life? When the ancient psalmist complained that the number of our years is only three-score and ten, with occasional exceptions in favor of four-score years, and then

always with the sad accompaniment of sorrow, he did no more than indulge in lamentation over the physical as well as moral degeneracy of his time. From the same source we may learn that we were conceived in sin and shapen in iniquity; that is, if we choose to misapply the passage and argue that the writer's personal plaint over his own degenerate condition was intended to enunciate a dogma for all ages and was meant to describe the state of every child born into the world.

Such unwarrantable inferences from texts that do not in any degree justify these conclusions are largely responsible for the miserably pessimistic and unholy errors of life that are held not alone by a few literary extremists but by at least nine-tenths of those who otherwise are sensible people. Among the almost innumerable fallacies continually being voiced and printed, we encounter such unreasonable assertions as that defective sight, deafness, baldness, and many other signs of "age" are to be expected as soon as people reach middle life, or about the forty-fifth year; and by reason of a dormant, even more than an active, expectancy on the part of the masses, sight and hearing actually begin to fail, teeth to decay, and hair to stop growing at "a certain period of life." Nothing, however, can be more illusory than that most *uncertain* period. If each one were highly individualized, it would be easy to trace exact correspondences in outer conditions and inward states; but, as it is, if we seek to account for the failing strength and beauty of individuals on the score of private and personal delinquencies, we are beset with many difficulties.

There is much truth in the terse saying of orthodoxy, "No sin no sickness;" but the term *sin* has for so long a time been almost exclusively connected with the theological conception of guilt, rather than with the philosophical idea of error, that to employ the word in its original sense is often cruelly to wound and embarrass sensitive natures. They think you are finding fault and condemning them, when in fact you are only seeking to help them to the realization that whatever is the result of a mistaken view of life is rectifiable. It seems incredible that any widespread belief should have arisen in the world without an

apparently solid foundation. What, then, let us ask, is the base upon which rests the doctrine that the infirmities of age are inevitable when one has reached the prescribed limit of from seventy to eighty years? A certain manner of living practised almost universally for a protracted period will without doubt produce effects on so large a scale that these results come to be looked upon as normal concomitants of human existence, while frequently they are nothing but abnormal consequences of mistaken conduct. Habits once ingrained become second nature to those who indulge them until the primal nature is so eclipsed as to be almost imperceptible. It is as if a parasite had gained such ascendency over a tree that it had completely covered the trunk, rendering the normal features of the tree invisible. When communities indulge in habits of any sort, individuals as a rule (only the singularly strong-minded and free-thinking are exceptions) take it for granted that the general mode of life is the only one possible, or at least the only one conducive to health and compatible with the demands of civilized society.

As an illustration of the simple force of habit, almost all Americans require three meals a day, while English people and Germans demand at least four and sometimes five; some other races being content with two. Some people consider it actually necessary to eat every five or six hours, while others go without food very comfortably for twenty-four hours and advocate but one full meal daily. The number of hours to be spent in sleep, the amount of clothing to be worn in cold weather, the proper temperature of a sleeping-room, and many other similar questions are usually decided wholly upon the authority of local custom, without scientific inquiry into the reasons for the regulation.

Two eminent physicians on the piazza of a hotel in one of the noted cities of Italy were heard disputing over the question of ventilation. One, being an Englishman by birth and education, insisted that a window in everybody's sleeping apartment should be kept open top and bottom all night in all kinds of weather; but the other, who had been born and bred in Italy, vociferously declared that such a proceeding was almost cer-

tain to occasion intense suffering from malarial disorders. The two gentlemen hotly contested the point, although coming to no good results, for neither would yield a prejudice far enough to treat the case according to its merits. Were you to ask a man why he considers it necessary to use spectacles at forty-five, he could give no reason; for there *is* none, either in nature or physiology. It would be just as reasonable to fix one period of life as another for the weakening of a faculty. There are many children attending the public schools of Boston and other cities who wear glasses, and there are many men and women over sixty who have excellent sight and have never even supposed they might need such aids to vision. Young men of twenty-five are sometimes bald, while men over eighty have luxuriant locks even though white as the driven snow. Youths and maidens under twenty are sometimes deaf, while aged grandparents may "hear a pin drop," as proverbially expressed. It is not age, but a foolish misbelief in regard to the subject, that is the cause of thousands of needless infirmities.

The reason women are more anxious than men to conceal the fact that they have passed even the thirtieth—to say nothing of the fortieth or fiftieth—milestone is, that superstition declares women to grow old sooner than men. This is an utter fallacy, totally devoid of any sort of demonstration. It is not vanity that prompts old and young of both sexes to retain, and if possible to increase, their store of health, strength, and beauty. Although many foolish and even pernicious contrivances are resorted to in order to simulate a beauty which is not real, yet it is better even to assume a virtue than prove indifferent to its expression. Emerson, who was the very soul of candor, undertook to advise people to simulate virtues in order that they might grow to manifest them naturally. While such counsel sounds dubious, yet there is reason at the core. The mistake made by too many who seek to produce an outward effect apart from an inward cause is due to the fact that they succeed in producing only a ghastly similitude, for they *feel* old while they try to *appear* young; and it is the feeling far more than the appearance that is important. To feel young one

must continually feed upon new thought. The body needs constant supplies of fresh air and nutriment, and the mind has its needs that are no less exacting.

Unless we make plain the relation of mind to body we cannot be understood on this subject. Until it is conceded that our mental state is perpetually modifying our physical, there can be no starting-point. A sense of age almost invariably follows upon a steady routine method of life, granting scarcely any variety from week to week and year to year. The Sabbath law is a wise and orderly provision for alternating work and rest. According to the fourth commandment, "Six days shalt thou labor, and do all thy work," but on the seventh you, your employees, and your beasts of burden shall rest; and the same sabbatic law, referring to the land, ordains that it be cultivated for six years and on the seventh it must lie fallow. The Masonic distribution of time into three equal sections each day—eight hours for work at one's regular occupation, eight for food and amusement, and the remaining eight for sleep—is a wise division for a generalization, though it is neither possible nor desirable to carry it out in every instance with rigidity. The practice of working under a strain rather than for long periods of time is the real cause of injury. All strained effort is not only injurious but useless.

It would be well for those who seek to make themselves clearly understood to distinguish once for all between work and labor. The former term is a glorious one; the latter cannot too rapidly fall into disuse. There is no such thing as the dignity of *labor;* nor should there be a Labor Day, laboring classes, or Knights of Labor, for the suggestion conveyed by labor is pathological. Work has been too long confounded with toil; therefore the thought of fatigue has been naturally connected with wholesome occupation. On account of this fundamental error, people "age" so early that before they are forty their brows are furrowed and their cheeks wrinkled, while evidences of care and anxiety are painfully manifest in every movement. The dream of immortality in the flesh, indulged by the European alchemists of the Middle Ages, though doubt-

less largely chimerical, had a great truth underlying it. It is said of the Rosicrucian fraternity that members of that illustrious order were enabled to prolong their earthly existence as long as they desired, and that some of the brothers attained the age of from two to three hundred years. This is very different from the statement of those who say they intend to live forever in the flesh, as no one really desires to live forever in his present condition. This is a fact which is evident to all who read between the lines. The "philosopher's stone" of the Rosicrucians was no material talisman, to be imparted or withheld at the pleasure of some superior of a mystic order. A stone or rock, wherever employed figuratively, signifies a foundation principle of truth. It is a definite knowledge which enables its possessor to attain exemption from the consequences of living the feeble, erroneous life of the majority of men.

Graduates from Rosicrucian monasteries are said to have received at the time of their first initiation a morsel of the precious stone sufficient to protect them from all dangers and preserve them in perfect health and vigor for a period of sixty years, no matter where they might wander or in what perilous situation they might be placed. It is not wonderful that, in times when all occult knowledge was under the powerful ban of ecclesiastical anathema, those who were unusually familiar with "magical" knowledge should devise effective means for concealing their wisdom; for by imparting it they would be relentlessly persecuted by the very ones who sought to obtain it. When the subject is fairly investigated it seems that the object for secrecy was rather an instinct of self-protection coupled with the determination to secure an asylum of refuge for occult science in times of danger. There was no intention of hiding truth from those who were prepared to receive it and to use it wisely.

However people may differ on the question of physical immortality, all have the desire to enjoy life as much as possible and to continue it on the present plane of expression until they feel their work on earth accomplished. Whether the term of years be few or many, it is highly desirable so to spend them

that they are a joy and not a sorrow to one's self and others. While there may be many divergent opinions concerning the practicability of certain gospel sayings, particularly those which counsel lack of thought for the morrow, the critics and censors of the New Testament ethics in this respect are for the most part very short-sighted. Hygienically, as well as theologically, there can be no doubt among well-informed persons that a strict adherence to the precepts, "Be not anxious for the morrow" and "Sufficient unto the day is the evil thereof," would result not in idleness but in the upbuilding of a sound nervous condition everywhere among the people. This cannot prove otherwise than exceedingly conducive to the very best commercial as well as social and moral results. If the translators of the year 1611 failed to catch the spirit of the original Greek as fully as did the scholars of 1881 who prepared the Revised Version, we would be foolish in the extreme were we to harp upon the crudity of the earlier rendering—"Take no thought"—and refuse to consider the far truer reading, "Be not anxious," or "Take no anxious thought."

It is not work, but needless worry, which wastes the tissue, enfeebles the nerves, and brings about a generally wretched sense of weakness and discontent under which the great body of workers groan to-day. They fancy that they are "laborers" and call themselves by that opprobrious title. All trades and professions as well as every kind of domestic exertion should be included under the common head of *work;* then the word *labor* could be assigned to its proper place in the vocabulary of pathology and held there. Note the gospel use of these terms: "Come unto me all ye that *labor* and are heavy laden and I will give you rest;" "Go *work* in my vineyard;" "My Father worketh hitherto, and I work;" and, in the Apocalypse, "They may rest from their *labors*, and their *works* do follow them."

The importance of a right understanding of this subject is so imperative that it would be otherwise impossible to make any considerable headway in a course of practical metaphysical instruction. Let a speaker deliver a powerful address of more than an hour's duration and his friends take it for granted that

he is very tired, and that a repetition of the effort before a new audience, except after a long interval of rest, would be painful and perhaps dangerously exhausting; yet there is not the slightest physiological ground for such an assumption. The preacher or lecturer who travels during two or three summer months and gathers a fund of information on his journey is performing a normal act and makes a sensible use of a rational vacation; but whoever thinks it necessary for his health to suspend activity for six weeks or more every year is under an absurd delusion. The schoolteacher who meets her class on Monday morning, dreading the effect upon her nerves of the next five days' work, throws out into the schoolroom and over the scholars so depressing and vitiating an influence that fault-finding and gloom are the chief ingredients of the mental atmosphere, inclining all to be restive, fractious, and complaining. On the other hand, if she were to meet her pupils with a sunny smile and a bright expectation of pleasant experiences, she would produce a state of feeling in her classroom so promotive of good feeling that teacher and scholars would feel glad to assemble and loath to depart from each other and from their work.

That greatly misunderstood faculty, *memory*, is largely the cause of premature decline of all the faculties. Judging the future by the past is very poor policy, unless one is well versed in evolution and agrees with Whittier in his hopeful forecast for the days to come. Hoping for the best but dreading the worst is the mental attitude of millions who neutralize the good of their hope by the folly of their dread. It is impossible to serve two masters, and no two can be more diametrically opposed than dread and hope. Anticipation of coming trouble brings to pass the very calamities we fear most, for by brooding over a thing we generate the conditions for its ultimation. Swedenborg has given us volumes in a sentence in his masterly declaration: "Thought gives presence; love gives conjunction." Whatever we think about we produce within us and attract to us, and the more we dislike the approach of any appearance the more surely and quickly do we draw it to us or express it from within us.

Now that the law of hereditary transmission is so much discussed, it is well to consider frankly what are the true inferences from heredity as opposed to popular fallacies concerning it. In the first place, let us once for all admit that though hereditary tendencies of the darker sort are transmissible, yet real power is invariably on the side of all that makes for righteousness. It consequently follows that instead of a rational view of heredity tending to lead up to the depressing conclusion that kleptomania, dipsomania, and other aberrant tendencies are most readily transmitted, we are compelled to decide that the very opposite traits are the more easily and persistently handed on from generation to generation. The truth of this central position cannot be challenged by any careful student of Darwin, Wallace, Weismann, or any other nineteenth century expert; but there are many ostensible facts which appear to support the pessimistic fallacy that evil tendencies and weaknesses are the most readily transmitted. These facts are in all instances superficial, and they can easily be remedied if we but set ourselves to work deliberately to change our attitude toward the prevailing misdirected sentiment.

Common expectation is answerable for a great deal of public and private misery. As it is always much easier, psychically as well as physically, instead of rowing against the flowing tide, to drift with it, regardless whither it may be running, we find ourselves borne by the current into the quicksand of false opinion. Individualization is the key to power, and until we have resolutely determined to think our own thoughts and embody them in our own personalities, we shall show forth far more of the general expectancy of the period than any special state which answers our own determinate resolve. To regenerate a wasted organism may be a more difficult task than to prevent deterioration before it has set in.

Among many valuable works of recent date, dealing with the relation between the spiritual and the physical, may be instanced Camille Flammarion's treatise, "Dieu dans la Nature" (God in Nature), in which he declares that the old seven-year limit is not scientific, for the physical body can be entirely re-

constructed in even less than one year. Some parts of the original structure can be thoroughly remodelled within thirty days, and those parts of the frame which take longest to transform are susceptible to complete renewal in a little over eleven months. If such statements, coming as they do from world-renowned scientists, are credible, then what becomes of the stupid belief—alas! so prevalent—that if we have once lost anything of our pristine freshness it is irrecoverable? The origin of this absurdity can only be fairly traced to an abnormal mental state which dwells upon losses and pronounces them irretrievable.

To bring about a state of renewed youth it is necessary to return to the view of life which was ours in youth—not indeed to go back to intellectual infancy, but to fulfil the spirit of the gospel words, "Except ye . . . become as little children, ye shall not enter into the kingdom of heaven." The singular beauty and impressiveness of the child-like nature consist in this: that it takes every day as it comes and makes the most of it, all the while looking forward to a higher state and confidently expecting its realization. Two other states of mind are absolutely necessary alike to the retention and restoration of youth: first, a quiet, contented spirit, so grounded in true optimism that it sees the good in every experience and gathers joy and satisfaction from every changing scene; and secondly, a confident, aspiring temperament which sees through the veil of the present a far more glorious future, and, instead of complaining of immediate circumstances as if they were detrimental to progress, sees in every phase of environment a means of passing to a higher state.

To take old duties in a new way; to re-name seeming obstacles and call them all privileges and opportunities; to resolve to find the good of which we are in search through the medium of common occurrences; in a word, to take an altered stand with reference to all people and things about us, and that stand a bright and hopeful one, is to drive away the furrows of care which have already creased our cheeks; to keep away the coming wrinkles; and best of all, to prevent the embittering of life which is the secret spring whence all decrepitude proceeds.

MORE THAN MINERVA'S:

A STUDIO EXPERIENCE.

BY LUCY CLEVELAND.

"O ye of little faith."

OUT of the din and the disbelief in men, women, and things, and the God who made us all; out of to-day's large irreligion; out of the noise and the jar of this commercial clangor, the crippling and narrow horizon that circumscribes the highways of life, it was a great experience for me to step within the studio of an artist friend and to find there, at least, one who could dilate to receive inspiration from the Unknown but the Near, and there to hear verified again the old words that thrilled along the mountain-wall of Judea, in the bleak solitude of uttermost need: "Man shall not live by bread alone."

I give the following narrative as my friend gave it to me. It was a woman, a grand and great woman, who, according to the old Greek legend, planted Peace on Attic soil. "Peace is better than dominion," said the astute Greek mind; and Neptune won not supremacy on the elect peninsula. If there is one thing mankind yearns for, it is peace. If there is one thing for which the wide world cries out, it is wisdom. It was a woman who gave both to Greece—Minerva, holding in her right hand the olive-branch, emblem of peace, which when planted produces plenty; and attended by that grand-eyed, majestic owl, personifying wisdom, which in woman sees clearest when things are darkest and knows how to sit still and wait.

An old verse comes into my mind: "If any of you lack wisdom, let him ask of God—and it *shall* be given him." Doubtless the men and women of Athens asked for wisdom of Minerva in that Temple of the Parthenon. "In all things ye

are very religious," was the testimony that Paul of Tarsus gave when his keen eye swept around the marble-haunted hill of the Acropolis, the hill of adoration to the gods. "The highest moods and broadest minds of to-day find even in paganism a message from the only and everlasting God." *

"If any of you lack wisdom, let him ask" for it. And this is what my friend did. She asked for wisdom. In uttermost need, she asked for an owl. Yes, and she received it. It was more than Minerva's to her, for it came from the God of gods. It is thus that she tells me the story:

"Upon my return from Paris, where I had graduated under Coignet and Doré, I had established myself in my studio quarters in New York City, on the upper part of Broadway. I was poor, to begin with. For a young and struggling artist that goes without saying. But on my wall hung the portrait that had obtained *place d'honneur* in the Paris *Salon*. What had I to fear?

"I said these five words over to myself as I sat alone one bleak November afternoon. The rain was falling fast; likewise my mental barometer. I had not had a call for several days, and my larder was getting low. I looked up from my easel at the portrait which had won the praise of Paris and the noble comment of Doré. What was the matter with the portrait? It seemed blurred, misty, fading. Had any one touched or tampered with it? Nay; the mist came from the moisture in my own eyes that blurred all the vision. My head dropped within my hands, and only God heard the falling of the rain of tears.

"Was some one knocking at the door? I hastily gathered myself together, my studio door opened, and one of the 'four hundred' stood at the threshold.

"'Through all the storm I have found you out,' she said. 'I heard you were a graduate of the *Beaux Arts*, and I know you can do just what I want.' She sat down, and explanations followed. The family had just learned from the Herald's Office in London that their crest was an *owl*. 'We want you to

* "The Gods in Greece" (Dyer).

make a large sketch in oils for the die. Can I have it to-morrow?' she concluded, with a sublime ignorance of toil.

"My heart stood still. I was a graduate of the *Beaux Arts* in Paris and the friend of Doré and Gérôme; I had exhibited in the *Salon*—but, as the Lord liveth, I could not paint an owl! My reputation was at stake. I believe I swallowed a terrible gulp in my throat—(large as an owl); I believe I said, 'the drawing will be ready to-morrow;' I had a consciousness that the lady was gone—and then? The room was queer and misty again—not from tears, but terror. I had undertaken to paint an owl, and an owl I could not paint. I dropped my head on my easel again, and a prayer from the depths of my being fled to heaven:

"'Oh, God, send me an owl!'

"Even with the energy of my entreaty, and between my tears, a grim smile came to my lips. To ask God for an owl in bleak November, at Twenty-fourth Street and Broadway, New York! There was not much wisdom in that. High heaven is not a menagerie that unfolds for the muse.

"'How you startled me, Jane!' I turned to the maid who had rushed into my studio.

"'Did you see it, ma'am?' The girl was greatly excited.

"'See what?' Why did I tremble? Was it because the future has its footsteps in the present?

"'Why, a great, grand owl, ma'am, that flew in at the window a minute ago. It is flying round Mr. James's room, and we are so frightened.'

"I was cold from head to foot. My pulses seemed to stand still. 'Get it! get it!' I cried. 'Mr. James has a cage! Quick, Jane!'

"The room was a golden blur. I believe it was the mist that moves with the presence of God.

"I hid my face from my unbelief. *O ye of little faith!*"

* * * * * * *

In seven minutes Jane brought in the owl. But was it *Jane?* No, no!

DEPARTMENT OF

PSYCHIC EXPERIENCES.

[It is our purpose in this Department to give a medium of expression for the many experiences of a psychical nature that are more frequent in every individual life than is commonly supposed. We shall also give any scientific conclusions that may be deduced therefrom. Such experiences are usually given so little recognition as to check the development of a naturally occult mentality; or when recognized, they are too often converted to the use of cults that are fanatical perversions of the subjective spirituality. On the principle that *all spirit is one*, we may gain a higher comprehension of this question with the understanding of spirit in the abstract rather than spirits personified. In giving these phases of mind the recognition which is their due, the habit may be established by which they will tend to repeat themselves and indefinitely increase. We hope to secure perfect accuracy in these statements, by which alone it is possible to preserve their scientific value. A general outline of psychic experiences may be given provisionally as follows:

(1) Thought-transference, or telepathy—the action of one mind upon another independently of the recognized channels of sense; the nature and extent of this action. (2) Hypnotism, or mesmerism; nature and characteristics of the hypnotic trance in its various phases—including auto-hypnotism, clairvoyance, hypnotism at a distance, and multiplex personality. (3) Hallucinations, premonitions, and apparitions. (4) Independent clairvoyance and clairaudience; psychometry; automatic speaking, writing, etc.; the mediumistic trance, and its relations to ordinary hypnotic states. (5) The relations of these groups of phenomena to one another; the connection between psychics and physics; the bearing of psychic science upon human personality, and especially upon the question of a future life.

The human mind in all stages of development, whether by inherent quality or by cultivation, frequently presents a purely psychic nature which, like a mirror, reflects the impressions that are made upon it. This quality is often attributed to imagination. It is consequently judged by common opinion to be elusive and unreal, the mere reflection of suggestions from the material world; and simultaneous thought is commonly supposed to be "coincidence," rather than a revelation of the finer activities of man's nature. We think that by encouragement in the right direction these faculties will develop the character toward a consciousness of the divine spirit, by which it will be realized that the order has been reversed. The material world will then appear as that which is unreal and misleading, and itself the shadow of the higher spirituality.]

PSYCHOMETRY.

For several years I have been in the habit of spending some time each day in an effort to develop the soul-senses—especially the psychometric—and have thought that some of the results obtained through this practice may interest others. I believe that psychometric examinations of objects are usually called "readings," but the word seems to me misleading and unsuitable. I have preferred to call them examinations.

Probably most readers of THE METAPHYSICAL MAGAZINE believe that thought-transference, clairvoyance, clairaudience, and psychometry are *facts;* and while they know that many "visions," "readings," etc., have proved correct, they know also that in many instances phenomena of this kind cannot be either proved or disproved with scientific exactness, no matter how strongly all persons concerned may desire proofs. The examinations which will be given here belong to this class; they cannot be proved or disproved, except inferentially, by "the testimony of the rocks," and therefore must be taken for what they are worth to those who read. As touching, though lightly, the unwritten history of our planet, they seem to me of more general interest than examinations of letters, jewels, clothing, etc., as, in most instances, the information gained is purely personal.

One of my most valuable possessions—in a psychometric sense—is an agate. It was found near the railroad track among the Oquirrh Mountains, in Utah. As it is a handsome specimen, the person who found it searched diligently for others, but saw nothing in the least resembling it. It is about four inches long and two in width, of a delicate drab color, thickly sprinkled with fine black moss. I have heard it called a Kansas agate, but why "Kansas" I do not know, as its real home is a matter of mere conjecture. I remember well my first psychometric examination of this agate. I was wondering, indifferently, if it would show me the Kansas plains, when I saw on the window-casing, at which I happened to be looking, a large spray of fine, yellowish green leaves. Thinking this a fleeting clairvoyant glimpse, I expected it would vanish in an instant, but it did not; the spray grew larger, and more were added to it, until, in a few seconds, where window and wall had

been was a bank and a dense growth of foliage—a forest. The window faced a street, through which people were continually passing ; but that made no effect upon the picture.

Since that time I have examined the picture in detail. The air is warm and damp ; the earth can be seen, in places, by looking for it, and appears to be wet. There are tall, palm-like trees, and others resembling pines ; there seem to be also fern-trees ; still others upon which the foliage hangs in huge tufts, or bunches, of long spines, and many that closely resemble willows, except that the trunks are smaller. In fact, the trunks of all the trees are small, compared with the trunks of to-day. Evidently Nature was not wasting her strength in the production of any unnecessary woody fibre.

There are dense growths of grasses and of coarser rushes, from eighteen to twenty feet high, or, as I measure their height, they are more than three times as tall as a tall man, also immense ferns with stalks as thick as a man's finger. Vines, apparently air plants, with bright, green, brittle-looking stems, hang from the trees. They have leaves as large as pie-plates, alternate and nearly round. At irregular distances are curious green flowers, shaped like squash blossoms, and about as large. These are filled with something that resembles the silk of green corn, which I suppose to be large numbers of stamens.

There are two kinds of white flowers ; one, a lily, has three large, thick petals, and is borne on a stalk five or six feet in length. Its leaves are at least three feet long, and are arranged at the base of the flower-stalk. The perfume has the same quality of " heaviness " that belongs to the tuberose and the hyacinth. The other flower is very small and frail ; I cannot see that it differs from the flowers produced by a common wax-plant. If this plant has leaves I have failed to find them. The roots, some of which are to be seen, are very fine and yellow. A plant with similar roots grows in the Maine woods, where old ladies call it " gold thread," and gather it to use for medicine.

I am aware that a botanist would describe these plants in language very different from mine ; but I am not a botanist. I have looked at these trees, rushes, grasses, vines, and flowers with the interest that any lover of plants would feel in examining for the first time any rare or curious collection. By looking fixedly, with

the wish to examine and to see all there is, I can see any leaf, stem, or part, however minute, with perfect distinctness, and even the hairs on the upper side of the leaves that grow on the vine which I have just described. This distinctness continues so long as my attention is concentrated upon it. I can usually turn my attention from one plant to another, or look for leaves, roots, or anything else that I desire to observe ; but *my range of vision is limited.* I cannot look far up, down, or to either side without an effort which is fatiguing ; it is too severe a strain, and I have learned better than to persist in it. The very tops of the tallest trees in this picture I have never seen.

All psychometric pictures have a tendency to fade out of sight and out of recollection almost as soon as fully formed, but they can be held by the will for at least a few minutes. As soon, however, as one is allowed to go—and sometimes sooner—another usually begins to form, to the number of two, three, and sometimes four.

The picture which always follows the one already described shows what, in New England, is called pasture land. The surface of the ground is uneven ; there are shrubby vines, similar in appearance to the blackberry and beech-trees. The ground is covered with beech-leaves, brown and crisp, and with beech-nuts. There is a brook of sparkling water, and small, slender, brightly colored fish dart through it. These observations are quickly made ; but even while making them, a horrible feeling of suffocation and repulsion comes over me, and by the time the strange sensations are fully "sensed" the cause is perceived—the too close proximity of (as I believe) *a prehistoric man.* He is not agreeable to contemplate, but neither is he as hideous as the prehistoric man of my imagination has always been. His head, neck, and limbs are bare ; his skin rough and red, burned but not tanned by the sun and wind ; his hair and beard tangled, matted, streaked, and faded, but enough of the original color remains to show that it is yellow. His forehead is low, but not conspicuously so ; his eyes bluish gray, small, and sharp ; his features heavy. His body is covered with the skin of some animal in which armholes have been cut or torn, and he wears it as a man would wear a coat. It is larger than the pelt of a sheep, coarse, dark brown, and curly.

Crouched on the bank of the brook, leaning on one arm and hand, and with the other stretched out over the water, he is waiting to seize a fish which is coming swiftly toward him. The hand which supports his weight is well shaped and has a powerful thumb. The "habit of his mind" is vigilance; but the more closely I attempt to study him the more repulsive does he become, and I have never been able to investigate him further. I think the agate is in contact with his body—perhaps under his hand. Whether more pictures would form if I were to hold the agate longer I do not know, for I cannot hold it longer.

I have also obtained interesting results from examinations of a piece of jasper. Being a flint, it is "ruled" by Virgo, the zodiacal sign in which I was born; but whether this fact has anything to do with my success in examining it I have no means of knowing. Although the jasper murmurs of water, it shows, in the first picture, land, dotted with stunted trees and stumps—dried, withered, and blackened. There is a scorching dryness in the air. It is a desolate scene, and seems so remote in time as to be "in the morning of the world."

As this passes out of view a lake or sea appears. Seaweed floats on the water, and plants of some kind grow at the bottom, which is firm and rocky. The rocks are covered, more or less, with tiny, milky-white creatures, the largest of which are not larger than the head of a large pin. They are of the consistency of jelly; a framework, network, or tracery of dark lines shows through the semi-transparent masses which compose them. They are alive, but of their quality and grade of life I can form no conception, although I have spent hours in the effort to get more light on this point.

My attention is always held to one spot, yet not by my will, because I wish to explore in various directions. It is one particular rock, and I cannot look up or see anything that is above me, but I hear the soft, slow sound of the waves; I hear, twice, something splash into the water, and the long, shrill cry or call of a bird. I think the water, at this point, must be between forty and fifty feet deep. All my sensations are pleasant, and to my mind this scene has a certain beauty which no other has possessed.

The third picture is of a shallow stream, flowing between low hills; the bed is sandy, and glistens with particles of quartz.

Fishes dart through the water and in it the blue sky is reflected. Small green plants grow on the banks, and the near hills are covered with short grass. Even while I look, the stream grows narrower and more shallow, the fishes vanish, and the water wholly disappears, leaving only a depression between the hills—a narrow track glittering with sand and quartz ; and a scorching heat beats down on the hills and on me. I do not know whether this record is merely a change of seasons, as from spring to summer, or a complete climatic change.

In the examination of two other pieces of mineral—if I remember correctly—I have seen such changes occur ; one was a "convulsion of nature," preceded by and accompanied with a terrific noise, to which heavy thunder bears no comparison, and immediately followed by the fumes of some sharp acid—which brought my observations to an abrupt end.

The fourth scene shows luxuriant vegetation, so closely resembling that described in the examination of the agate that further description would be superfluous. The trees and plants are apparently similar, and the two pictures differ only in slight details of arrangement, as one orchard or garden might differ in general effect from another containing the same kinds of trees and plants.

I have had another somewhat mystifying experience with this jasper, but it belongs—so far as I can judge—to a different class of phenomena.

The time required for the examination of the agate, and the observations recorded, is usually about forty minutes ; for the jasper about twice that time. While making examinations, however, I have no sense of time ; an hour seems no longer than a minute. If one were to hold a watch in one hand and a piece of mineral in the other, and divide the attention between the two, there would probably be no pictures visible.

A. GETCHELL GALE.

* * *

THE NATURE OF DREAMS.

The popular belief that there is something supernatural in the nature of dreams, and that frequently in this way events are revealed that are about to happen, has been held from the earliest

times, and is shared by many well-informed persons in the present day. Many of the instances of remarkable dreams may, doubtless, be explained from natural causes, but there are others so well authenticated that we cannot altogether discredit them, which are manifestly unexplainable by any natural means. If the testimony on which these dreams are given be admitted, we are driven to confess that they arise from causes and are subject to laws of which we know nothing. What purpose do dreams serve in the animal economy? is indeed an interesting question. There can be little doubt, one would think, that they exert a certain influence upon the character. "A peculiar tendency," says Sir William Hamilton, "may be strengthened in a man solely by the repeated action of dreams." "Dreams," says Sir Benjamin Brodie, in his "Psychological Inquiries," "are at any rate an exercise of the imagination. We may well conceive that one effect of them may be to increase the activity of that faculty during our waking hours; and it would be presumptuous to deny that they may not answer some purpose beyond this, in the economy of percipient and thinking beings." "If," says Pascal, "we dreamed every night the same thing, it would perhaps affect us as powerfully as the objects which we perceive every day. And if an artisan were certain of dreaming every night for twelve hours that he was a king, I am convinced that he would be almost as happy as a king who dreamed every twelve hours that he was an artisan." Hence it is of some importance, if the matter troubles us at all, to study the art of procuring pleasant dreams, on which subject Benjamin Franklin wrote a suggestive essay. A more accurate knowledge of the nature of dreams would tend to illustrate many of the more obscure mental phenomena.—*Exchange.*

* * *

We cull the following from a daily paper. It is too suggestive to require any comment from us: "A woman who has had a great deal to do professionally with the insane and with their treatment says that nothing has more impressed her in this strange and interesting people than the clairvoyance which they undoubtedly display. Often she has been told of occurrences in another part of the building which the mad narrator had no possible natural way of learning, and which were exactly correct as related."—*Light.*

A PHANTOM RAILROAD ACCIDENT.

On the sixteenth day of October, 1888, I was employed as a night telegraph operator at ——, Ill., with hours from 7 P.M. to 7 A.M. On this evening I had been reading "Robert Elsmere," and had read, perhaps, twenty-five or thirty pages of it, and had just laid aside the book to reflect upon the work when I saw it was nearly twelve o'clock. I answered a call that one of the boys "sprung" on me. After finishing up this work I looked out to see if everything was safe for the passage, saw that all switches were in position, all signals displayed, and was about to turn to some other business when I saw approaching what appeared to be a train from the west. I looked in the opposite direction and saw another train approaching. This surprised me, as I knew that there was no regular train due until twenty-five minutes past twelve, and I had not heard of any extras on the road that night. As they came nearer I saw that the one from the west was a stock train, and the one from the east was a light train of only the engine, caboose, and one freight car.

Then I noticed that I could see through the cars, that they were not solid as an ordinary train. In a moment more they had come together right in front of the window of the office, within ten feet of the chair in which I was sitting. There was not the slightest sound, but I saw the engines strike and stop; saw the cars piling up; saw one engineer attempt to jump as he was caught by the cars and pinned against the boiler-head; saw a car double against the one that had caught the engineer in the same manner that the blade of a knife doubles as regards the handle; saw a brakeman caught between the cars that doubled up; saw one of them slide over or across the other, forced by the cars behind; saw the nameless appearance of the man, after this action; saw a car fall against the water-tank and tip it over; saw a side-rod break and go through the cab; saw a portion of the boiler-head or front detached and come with terrible velocity toward the window; felt the shock as it passed through the window and by the chair in which I was sitting; saw the surviving train-men as soon as the cars stopped begin to carry the dead toward the door of the wait-

ing-room, through which they passed without opening the door or making a sound.

I started to go into the waiting-room, when I stumbled upon the body of a man lying upon the floor. I looked carefully, saw that he bore on his coat the pin of the O. R. T., thereby proclaiming himself as an operator. As I looked I recognized the face of an old acquaintance, an operator from whom I had not heard for a long time, by the name of Frank Willard. While I looked there came into the office two men, who picked up the body, carried it to the waiting-room, where I saw them lay it beside those of seven others, but as I stepped forward to see who they were the entire apparition vanished. I looked out of the door. There was no sign of a wreck, the tank was as usual, but I noticed a very strong smell of smoke.

I then went into the office, looked at the clock, which marked 12.03 A.M. I sat down at the key, called up the train despatcher, asked if there had been a wreck near that place in the last year, and he replied that the night man had been killed there about a year ago in a collision. I asked my relief in the morning the name of the night man who was killed there and he replied Frank Willard, and gave a good description of the man as I had known him. He also showed me a copy of the country paper containing an article referring to the wreck, giving the names of those killed, and noting the fact that the wreck took fire and was burned, with the exception of several cars that had been near the water-tank when it was tipped over and were so wet that they would not burn. —*S. O. Blodgett, in Detroit Tribune.*

* * *

"I USED to succeed pretty well in making Berthe come from the *crèche* to the hall at my mental order. In these cases she went to sleep first and moved forward totteringly, her eyes ecstatically fixed. Unknown to me the head nurse forbade her to enter the hall. She then used to walk into the garden and come up to the window nearest to where I was at work. I tried to send her to sleep at greater distances; for example, from my own lodgings in the *Rue des Écoles*, etc. The results were less good, but still encouraging."—*M. Gibotteau's Experiments, in "Motor Automatism."*

DEPARTMENT OF

HEALING PHILOSOPHY.

[We invite contributions to this Department from workers and thinkers in every part of the world, together with information from those familiar with Eastern works containing similar teachings which would be valuable for reference. Well-written articles of moderate length will be used, together with terse sayings, phrases, and quotations adapted to arouse comprehension of those principles of wholeness and harmony on which the health of a race depends. The wisdom of the sages and philosophers of all periods and climes, as well as the most advanced expression of modern thought in these lines, will find a welcome in these pages. Co-operation of earnest friends in so brotherly a cause as this will result in a mighty influence for permanent good, physically, mentally, morally, and spiritually. Let us, therefore, in this attempt join hands, minds, and hearts, for a permanent healing of the nations by developing that degree of knowledge which shall make health their common possession.]

JESUS AS A PHYSICIAN.

And behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy, Son, be of good cheer; thy sins be forgiven thee. And behold, certain of the scribes said within themselves, This man blasphemeth. And Jesus, knowing their thoughts, said, Wherefore think ye evil in your hearts? For whether is easier, to say, Thy sins be forgiven thee, or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins (then saith he to the sick of the palsy), Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house.—*Matt.* ix., 2–7.

We study the Bible as we study man. We behold first its outward form or body, the letter of the word, the history of persons and events. As back of the body of man there is the principle of life, the soul, so underlying the literal narrative of all symbolic writing is there a spirit of truth. To know and to enter into right relations with this spirit is to gain a consciousness that never can grow dim. This is to win eternal life.

The name *Jesus* signifies completeness, deliverance, breadth, and freedom. It was borne first by the Israelitish leader, Joshua, who effected the deliverance of his people and led them forth into the land of promise. As applied to the individual Messiah, the typical man, who came into the world's history nineteen hundred years ago, this name most fitly describes his nature and his office,

as made manifest by the entirety of his words and works. But it has still a meaning of more vital value ; for as a general term the word *Jesus* designates and defines that spiritual faculty or power belonging to each and every human soul, by the development and expression of which we are completed in our character-growth and finished in our creation. Only by its cultivation are we brought to realize the oneness of the finite mind with the Infinite—that unity with God without which the destiny of the soul cannot be consummated. So when we come to consider the office of Jesus as a Physician, we have first to interpret the meaning of the ministry of healing that was accomplished in Palestine so long ago, and then pass from that as a high type and prophecy to the fulfilment in our personal experience of that which was so gloriously foreshadowed.

We rest upon this premise always—that whatsoever in the nature of phenomenon or prodigy is produced at any given time occurs in accordance with immutable laws written in the book of nature and in the constitution of man. There never has been and never can be such a thing as a miracle in the sense of something transcending or in defiance of the laws that make God manifest to man. Nevertheless, the legitimate fruits of a higher mentality must seem to those who have not yet attained it evidence of the direct or special interposition of a personal or tutelary deity, by whose arbitrary fiat the whole order of the universe may be momentarily overcome. A miracle is whatever manifests creative power. There is not a ray of light radiating from sun or star, nor blade of grass upspringing from the ground, that is not in the strictest sense a miracle. We contemplate continually the most stupendous prodigy of all time and eternity—the fact that we exist ; that *I am*, and have the power to think, will, love, and act. No wonder of the past nor of the ages yet to come can possibly transcend this present miracle of consciousness.

In the light of the universality of law we can say with evident security that the healing wrought by Jesus was accomplished in absolute conformity with the course of nature. His being and personality comprised within its scope every degree and order of life carried up through all earth's evolutions, mounting higher and still higher until at last the soul that had passed through planes of physical, intellectual, and moral advancement had come to see

itself as God beheld it—had come to know itself as God foreknew it—recognizing that wisdom and power which belong to it by virtue of its heavenly origin and celestial destiny.

Every element of earth and every attribute of heaven concentre to form the complex personality of perfected man. By the right direction of his will there stream forth from him, with healing virtue, waves of cosmic and magnetic power, potentized and spiritualized by the dominance of the higher ego. His forces vibrate in unison with the pulsations of those angelic ministrants that operate through every mediatory instrumentality for the comfort and the cure of men. "I am not come to destroy, but to fulfil [the law]," exclaims the Master Mind.

As men have progressed in other lines of evolution, so in search for remedies that should bring relief and restoration to the afflicted physical nature has there been a graded course of progress. Man is like the world with which his life is linked. The mineral, vegetable, and animal kingdoms of the planet correspond to the trinity in man—physical, intellectual, and spiritual. There are those so strongly typed and dominated by the emotions and propensities that belong to the material or physical side of life that they can be ministered unto acceptably only by such elements and principles as pertain to that domain. There are those also in whom the intellectual or rational temperament is most prominent, and these must have at every step a reason for the faith that is within them. Access to such souls is gained only through the doorway of the understanding. Again, there are those in whom the ideal, the intuitional, the spiritual, is superior. These respond to an environment higher and finer than the purely physical or intellectual.

Jesus was one who represented the harmonious union and development of these different functions of our triune being; so that he went forth full-freighted with knowledge and power to minister unto men in each and every order and degree of their growth, according to their necessities. He who realizes this cannot for a moment question or doubt that such an occurrence might literally have taken place as the healing of the paralytic by the word and power of the great Physician. The whole being of Jesus was consciously open to the influx of those recreative forces that environ our spiritual nature, even as earth's atmosphere surrounds our physical bodies. As we breathe the one to maintain

our material selfhood, so must we be born into and inspire the other in order to live and move as sons of God.

Man is the miniature of the universe, the microcosm, to form whose complex and marvellous physical and mental constitution every force and factor of the kingdoms high and low has been contributed. Jesus, of all the sons of men, stands pre-eminent as the representative of this high type perfected. Seeing their faith, he said to the man "sick of the palsy, Son, be of good cheer; thy sins be forgiven thee." Hard as this saying was of old that made sin and disease in a certain sense synonymous, it is still harder now to those who have been made to feel and believe that by the grace of God and martyrdom of Jesus their sins have been entirely put away and they have been redeemed and fitted for felicity eternal. It brought condemnation then and condemns us still.

What is sickness? What is sin? And what is forgiveness? When we have gained the right understanding of the meaning of these terms we shall have a larger, truer view of the mission of Jesus as a type of the real physician.

The Hebrew word *hattath* and the Greek word *hammartia*, which we translate by our word *sin*, signify primarily "a missing of the mark." It is a term that we apply to man alone of all earth's orders; for insect, reptile, bird, and beast, each according to its kind, reveal most perfectly the "mark" or type to which they belong. But the "mark" of man is so high, the goal he has been called to gain so glorious, that we realize it only when we contemplate such a life as that of the Hero of the New Covenant. In its broadest sense, then, sin does not simply signify our disregard of some understood and accepted moral code. It rather includes all lack of conformity to the type of perfect man, the Christ-estate. Anything in the body, mind, or soul expression of man, that is not in consonance with this high "mark," is some degree of sin. In this sense, sin is incompleteness, ignorance, discord, disease—anything in our physical or mental manifestation that mars the exhibition of the Divine thought concerning us.

Forgiveness is *the putting forth of power for good*, the operation of those agencies that make for the betterment of men. The nurture of the unripe fruit that hangs upon the tree well illustrates, by correspondence, the nature and action of the pardoning power, the atoning efficacy of the inflowing and embodied spirit of truth.

By the continuous baptism of sunlight, air, and moisture, that which was green and immature is carried onward to the full fruition of its kind. It is the same with the undeveloped souls of men, although the scene of action is in large measure transferred from the physical to the psychical domain.

The root-idea of sickness, evil, or disease, is that of *friction.* When man lived on a level lifted little if any above that of the brute, there was scarcely any sense of friction so far as the latent, inward monitor *conscience* was concerned. He was for ages well content merely to eat and drink and propagate his kind under the undisputed dominance of the animal propensities. Yet it was written in the inmost of his nature that he should not be let to live forever in this literal Eden of sensuous enjoyment, but that by forces moving from within and without he should be impelled onward and upward until, in the spiritualization of his life, he should come to the understanding and enjoyment, in reality and truth, of all the blessedness foreshadowed in the allegory of a primal paradise. As he mounted higher and still higher in degrees of growth, and faculty after faculty was born and functionized in domain of reason and intuition, more and more keen became the sense of friction, and less and less did it avail him to seek surcease of his tribulation in the use of those agencies related purely to the material domain.

What, then, constituted the healing lotion—what the most valuable remedy—in the pharmacopœia and *materia medica* of the Master Physician? The answer is given in the words, "and seeing their *faith.*" What is this wonderful faith upon which is predicated so mighty a work? The word has been so restricted and degraded as to come to mean simply the petty notions and beliefs of men, their merely intellectual or emotional acceptance of some formulated doctrine or creed; whereas, in truth, faith signifies nothing of this conventional description. It is rather an order of consciousness, a state of knowledge, an opening of the mind of man to a realization of those mighty powers that move within and upon it by virtue of its origin and being in Infinite Spirit. Faith is a developed spiritual perception, the foundation principle of the higher life, its substance and its evidence. It is nothing less than a state of oneness between man and his Creator, the unity of sonship established by the knowledge of the universality

of law, its continuity in the spiritual realm, and our conscious, glad conformity to it. This is faith in its highest and most active sense, but Jesus recognized their faith rather as a passive quality of receptivity. He saw it as that negativeness and pliability that made possible the healing of the palsied one by those creative forces that stirred him through and through. He was, as it were, the recipient, the polarized nucleus of a power or virtue transcending in intensity and efficacy those modes of molecular motion that we know as light, heat, electricity, and magnetism. He became in turn a positive, polarizing centre, a medium to men for the vibrations of this perfect life, once centred in Galilee, that was to continue to work in human history until every child on earth should come to know himself, as well, to be the son of God.

The prodigy performed upon the body of the paralytic, by the act of healing and restoration of strength, was but a feeble symbol of that ministry of evolutionary redemption instituted to operate through men and nations until a corresponding result has been achieved upon them all. The word *paralytic* signifies "the trembler." We readily recognize the physical application of the term; but in its deepest sense it applies to each and every one of us who has passed or is passing through the period of transition from the old life to the new, from the lower to the higher plane of consciousness — oscillating, perturbated, played upon now by that which inspires, uplifts, and exalts, and now moved by those elements and tendencies that restrict and degrade; yet still persisting in the maintenance of that attitude of aspiration and receptivity that Jesus recognized as faith, which makes it possible at each crisis of our career for us to hear and heed the blessed words addressed to us as well as to the sufferer of old: "Son, be of good cheer; thy sins be forgiven thee." While the change may be accomplished in an instant of time, yet we are enabled to rise in newness of strength as to our bodily being. This is but the indication and emblem of the creative work to be progressively accomplished through all the months and years that lie before us, to make possible an entire and abiding transformation of character, disposition, and habits—in the healing of body, mind, and soul—demonstrating that we in spirit and in truth have entered into and maintained right relations with Jesus as a Physician.

S. P. Wait, M.D., LL.B.

CURED BY A BOGUS OPERATION.

"I have had some strange experiences in my practice," said a West-side physician. "I have met many queer specimens of diseased humanity, but I think the most unique incident in my career was when I performed a bogus operation on a man who was mentally diseased and physically sound, and, stranger yet, the operation cured him, although his ailment was in the brain and the operation a deception.

"One evening a young man called at my office, and, after the usual questions as to what I could do for him and so on, he told me that he was suffering from a tumor in his stomach. I thought it rather odd that he should be so positive as to the nature of a disease which often baffles the best diagnosis. I asked him if he had had any medical advice, and he replied that he had not, but that he could easily feel the tumor with his fingers. This I knew to be impossible, but I said nothing and asked him as to his symptoms. A little questioning revealed to me the fact that my patient was afflicted with that peculiar form of nervousness known by the generic name of hysteria, although such a title is a misnomer when applied to a masculine subject.

"This young man, who, he told me, was a book-keeper in a large down-town business house, insisted that his habit of leaning against the edge of a standing desk, on which he wrote, had caused the tumorous growth, and he desired that I should remove it by an operation. A careful examination convinced me that there was no tumor in the young man's stomach, and that his ailment was purely imaginary. I tried a form of "faith cure" on him, endeavoring to persuade him that he was mistaken, but he seemed hurt to think that I doubted his word as to his own feelings of pain. Then I became angry and intimated in almost rude language that he was a fool. He went away and I thought I was rid of him. I was mistaken. A few days afterward my hysterical patient came to me again, and with tears in his eyes begged me to remove the swelling which he said was destroying his life. I then reasoned with him, telling him plainly the nature of his trouble; that it was nervousness, which plenty of exercise in the open air and a temporary relief from business would soon remove. He

promised to act on my advice, but I could see from the expression of his face that he had no faith in my opinion or prescription.

"About a week afterward I was called to a house on Adams Street. The place was not familiar to me; but I recognized the name as that of my 'cranky' patient. I went there and found the young man in a most pitiable condition. He had shrunken almost to a skeleton. His eyes, surrounded by deep, black circles, were sunken in his head, and his face had that shrivelled appearance which is produced by intense pain. He complained of terrible suffering from the tumor and begged me for the love of God to remove it. I saw only one way to relieve him, and that was to make him believe I had performed an operation. I told him I would come the next morning and remove the tumor by an operation, and in the meantime I told him he should take all the nourishment he could assimilate.

"I went the next day, and went prepared. I had my case of instruments, which I spread out on the table by the bedside before him with great show. When he saw the cruel-looking, keen-edged knives and scalpels, and the forceps, and the saw, and all the implements used by the surgeon to mutilate the human frame, that young man's eyes actually brightened with joy. An ordinary patient would have been scared half to death, and I would have taken the same care to conceal my 'tools' that in this instance I took to display them. I had my anæsthetic apparatus with me also, and I had besides something which I did not show the patient. This was a small piece of gristle, cut out from a soup-bone which was being prepared by my cook to furnish our dinner's first course. I cut this gristle into a size and shape corresponding to the patient's idea of his tumor and concealed it in a towel which I had placed on the bed. I then administered to him enough of the anæsthetic to render him partially unconscious. Complete anæsthesia would not have answered my scheme. Then I bared his body, and with a rather blunt knife, so that it would hurt him considerably, I made a small, skin-deep incision over his abdomen. He felt it, as I intended he should. I followed this with some rough jabs with a needle, as though sewing up the wound, and having put on a few strips of sticking-plaster, the work was done. The piece of gristle, or bogus tumor, I had, while fixing up the cut, slipped up so as to get it covered with blood that flowed from

the little wound, and when I had drawn the sheet over the patient I showed him the 'tumor' which I had removed. His eyes fairly glistened as he gazed, and thought, on the cause of his woe. He wanted to keep it and preserve it in alcohol, but I feared some doctor might see it and spoil the good effect of my work by exposing the beneficial sell I had practised, and I refused to give it to him. He fully recovered in a week or so, and was never afterward troubled with a 'tumor.' He has left the city now, or I should not have told the story."—*Chicago Mail.*

WHAT THE IMAGINATION CAN DO.

A physician in this city says that he has happened across several cases of persons who believed that they had come in contact with the poisonous ivy, and, although it was demonstrated beyond the possibility of doubt that they had not been subjected to any such baneful contact, yet they displayed all the symptoms and underwent all the physical pain of those who had been actually poisoned.

General Joe Johnston tells of an incident when he was a lieutenant in the regular army of the United States, and before he had become a leading officer of the Confederate troops. He and a number of companions, in order to test the effect of the imagination upon the human system, one after another accosted a young man in robust health, and commented upon his seeming illness, exhibiting their concern for his good health in their alarmed expression. The result of the practical joke was an illness of the victim so severe that he actually died.

An eminent physician is quoted as narrating the following instance: "A lady of intelligence, while passing a public institution, saw a child with his foot in such a position that a heavy iron gate swinging together seemed as if about to crush it. The child escaped unharmed, but the ankle of the lady became so lame that it was with difficulty that she could reach her home, and inflammation of the foot ensued of so severe a character that she was confined to her bed for many days."

A striking instance is that related of the siege of Buda in 1615. The Prince of Orange learned that the garrison was determined to surrender because of the prevalence of an aggravated form of

scurvy. Knowing full well the power of the imagination, he caused to be prepared a large number of bottles of sham but harmless medicine which he had distributed with the announcement that it was an infallible specific for the disease. The result was magical. The historian of this incident says: "Such as had not moved their limbs for months before were seen walking in the streets sound, straight, and whole, and many who declared that they had been made worse by all former remedies recovered in a few days."

A physician of Syracuse, N. Y., tells of the case of a farmer in Onondaga County who was at death's door from an attack of hiccough—and let me say here by the way that people have been known to die from that trivial ailment, which is nothing more nor less than a paroxysm of the diaphragm. He entered the patient's room at night. A candle was burning. He talked to the young farmer for a few moments in a cheery way, and then taking up the candle left the room, saying: "Nobody was ever known to hiccough in the dark." The paroxysms instantly ceased, and the patient was cured.—*Philadelphia News.*

"APPENDICITIS."

A writer in the New York *World* says: "I am to some extent a grape-grower, and own about six acres of vineyard on Keuka Lake, Yates County, this State. The shipments of grapes from that lake averaged upward of one hundred and twenty-five tons daily last season, and will exceed that amount this season. During the shipping season you will find grapes in open packing-boxes on the docks, in wagons, in the packing-houses, in fact everywhere, and free to any one who wants them. It is help yourself, and no questions asked. In the packing-houses you will see children eating them all day at any time they like. I never saw one of them separate the seeds from the pulp. I never do it myself. Now I have known that country for twenty years, and I never heard of a case of appendicitis. I have never found a man that ever did hear of a case in that country."

An Indian sachem once asked one of the Puritan captains—Thomas Munson, of New Haven, I think—"Do you catch cold by exposing your face to the air?"

"Never," said Munson.

"Well, *our* bodies are all face." And in so far as we can make our bodies "all face" by exposure to cold, we shall be free from the civilized ailment of colds.—*Harper's Bazar.*

NOSTRUMS FOR THE MILLION.

The catalogue of a great wholesale drug concern gives an impressive list of the proprietary medicines that are sold to the American public. Such a catalogue makes a book of over 400 pages, with sixty articles to the page. An examination of this interesting publication shows the existence of 78 "balms," each with a distinctive name. Under the general name of "balsams" there are 241 preparations. Extracts of beef in various combinations with iron, wine, pepsin, etc., come in 63 shapes. For the use of people who scorn to take liquor for its own sake, but who are willing to take a daily portion of alcohol in the guise of "bitters," a choice is offered between 136 more or less well-advertised concoctions. There are 25 blood purifiers, and 312 remedies are put up in "capsule" form to be retailed by druggists. There are 26 kinds of medicated cigarettes. "Cordial" is the soothing name given to 68 prescriptions for various diseases. Of toilet preparations known as "creams" there are 96 brands. There are 374 nostrums labelled "cures" for man and beast and for every ill that flesh is heir to. Of tooth-powders, pastes, and other dentifrices a bewildering choice is offered from 286 varieties. Of "drops" there are 104 standard preparations. "Elixir" is in high favor, and the up-to-date druggist must carry 167 selections. In the line of "extracts" there is a choice of 291, exclusive of perfumes. Of baby, brain, nerve, and other "foods" there are an even 100. Twenty-three manufacturers have hair-dyes on the market, and other preparations for the hair under various names swell the total to 200. Of liniments there are 146 patented varieties. People with delicate palates may take medicine in 93 forms of lozenges. There are 214 oils and 195 ointments. There are 80 forms of pepsin. But pills top the list, there being on January 1, of this year, 577 kinds known to and handled by the trade. The popularity of plasters as a remedial agent is proven by 154 distinct brands. Of powders there are 417 varieties, and they are second

in number only to pills. One brand is known as the P. D. Q. "Relief" is the trade-mark of 63 remedies, while "Remedy" is sufficiently descriptive of 268 nostrums. "Restorers" there are to the number of 52, and "salve" is good enough for 171 preparations. Druggists are expected to furnish any one of 355 kinds of soap, each possessed of curative power. Drugs are advertised as "syrups" in 408 preparations, and there are 199 kinds of "tablets." Tonics are listed to the number of 118, and medicated waters in bottles come from 184 springs throughout the world.—*New York World.*

A CURIOUS CASE.

A young man by the name of Burdick has been the past season in the employ of a Ridgefield farmer. Some four weeks ago he was engaged in picking up apples to carry to the cider-mill. He came across a fair and ripe one and bit into it for a mouthful, without discovering a hole in it wherein was concealed a bee, which stung him on the tongue. It was painful for a time and his tongue badly swelled. For two days he suffered from constant nausea, and was scarcely able to eat. The effects then passed off and he forgot the matter. But he is now forcibly reminded of it, for whenever he attempts to eat an apple he experiences the same sensation he did when stung, and if he persists in eating it his tongue swells, and the nausea returns. His friends think it an aggravated case of imagination.—*Danbury News.*

THERE are mental epidemics as well as physical epidemics. If cholera is contagious so is fear. If small-pox can sweep a city so can passion. La grippe is not more thoroughly epidemic at times through a continent than is the passion of suspicion, prejudice, hatred, and a host of evil passions. From mind to mind thought and feeling fly, infecting, tainting, speeding an area of inflammation until a whole city, a whole land, a whole continent may be diseased.—*Rev. R. Heber Newton.*

I AM incessantly led to make apology for the instability of the theories and practice of physic. Those physicians generally become the most eminent who have most thoroughly emancipated themselves from the tyranny of schools of medicine. Dissections

daily convince us of our ignorance of disease, and cause us to blush at our prescriptions. What mischief have we not done under the belief of false facts and false theories? We have assisted in multiplying disease; we have done more—we have increased their fatality.—*Dr. Benjamin Rush, University of Pennsylvania.*

THE MIND AS A MIRROR.

An ancient proverb declares, "The mirror is the soul of the woman"—and not merely, as might be supposed, in a figurative sense. For countless legends relate that a mirror feels all the joys or pains of its mistress, and reveals in its dimness or brightness some weird sympathy with her every emotion. Wherefore mirrors were of old employed—and some say are still employed—in those magical rites believed to influence life and death, and were buried with those to whom they belonged.

And the spectacle of all those mouldering bronzes thus makes queer fancies in the mind about wrecks of souls—or, at least, of soul-things. It is even difficult to assure one's self that, of all the movements and the faces those mirrors once reflected, absolutely nothing now haunts them. One cannot help imagining that whatever has been must continue to be somewhere—that by approaching the mirrors very stealthily, and turning a few of them suddenly face up to the light, one might be able to catch the past in the very act of shrinking and shuddering away. Each of us is truly a mirror, imaging something of the universe—reflecting also the reflection of ourselves in that universe; and perhaps the destiny of all is to be molten by that mighty image-maker, Death, into some great, sweet, passionless unity. How the vast work shall be wrought, only those to come after us may know. We of the present West do not know: we merely dream. But the ancient East believes. Here is the simple imagery of her faith. All forms must vanish at last to blend with that Being whose smile is immutable rest, whose knowledge is Infinite Vision.—"*Out of the East.*"

MOTIONS and changes are continually renewing the world, just as the uninterrupted course of time is always renewing the infinite duration of ages.—*M. Antoninus.*

THE WORLD OF THOUGHT

WITH EDITORIAL COMMENT.

PROSPECTUS FOR 1896.

With this issue THE METAPHYSICAL MAGAZINE completes its second volume. Being a work of vital importance to mankind, it has been eagerly received, and, we are assured, has come like the bread of Life to the hungry in spirit, feeding the multitude with its encouraging words of Wisdom and Truth. Throughout the year we have been gratified by the responsive appreciation given on every side to this periodical. Frequent letters attest the value of the work, and these always bring encouragement. Many subscribers and friends are sending the names of others interested in progressive thought, thus helping to extend its field of usefulness. From every part of the civilized world come words of the highest commendation for the enterprise and appreciation of the character and individual qualities of the magazine.

The period of time covered by the two volumes now before the world has been one of steady advancement in quality and character, as well as in the appreciation with which they have been received. Supported by the good-will of the thinking world, we have been enabled to fulfil every promise made in the opening number, and we gladly announce a constantly increasing accumulation of the most valuable material for use in forthcoming numbers.

The establishing of departments devoted to special lines of thought has been productive of great satisfaction, and, we are confident, is to be a feature of usefulness in succeeding volumes. The principal reason for this is that it classifies miscellaneous thought and enables each reader to turn to that part where the thought especially needed may be found. Another good reason is that it stimulates public thought in each particular line, bringing forward more material to help still other minds. The conclusion of our second volume under such favorable auspices is a source of promise for the

future, in which we hope to give ever-increasing satisfaction to our readers, and in turn to receive the continuance of their earnest co-operation.

The facilities for conducting the magazine are being constantly increased as required for advancement in its usefulness, and for its continued success financially we must depend upon our subscribers. If each one, when sending in his own renewal, will add a subscription for an appreciative friend, the best kind of assistance will be rendered to the work for which we are bending our energies and constantly making personal sacrifices. Every reader who silently wishes that he could show his appreciation and assist the good work will find this a beautiful and easy way of doing so. As this is the season of gifts, what could be more delightful than to show your best friend that you appreciate the higher side of his nature by sending him every month of the succeeding year a volume which treats of the finer activities of his own life? Of these THE METAPHYSICAL MAGAZINE continuously treats with increasing depth and importance, and we mean to make it indispensable to you.

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A FLOURISHING METAPHYSICAL CLUB.

The Procopeia is a timely association providing suitable head-quarters in Boston for the various phases of liberal thought. It is intended especially to form a centre of interest for the many progressive minds that are now developing the interior, intuitive, spiritual, and soul forces—in brief, all matters pertaining to the *higher life*. Two connecting houses, Nos. 45 and 47 St. Botolph Street, have been bought, furnished, and placed at the disposal of the Club. These are to be used for lectures and classes, for the establishing of a library and reading-room, for a bureau of information and consultation, and for social gatherings and receptions. Such endeavors, founded upon high spiritual and strictly impersonal principles, cannot fail to be most welcome, and their good influence will be widely appreciated.

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AS I observe the forces of nature, I find their origin lost in the sphere of mind.—*Argyll.*

* * *

WITH love the heart becomes a fair and fertile garden, glowing with sunshine and warm hues, and exhaling sweet odors: but without love it is a bleak desert covered with ashes.—*Charles Warren.*

* * *

LET a man overcome anger by love, let him overcome evil by good, let him overcome the greedy by liberality, the liar by truth.—*Buddha.*

TRUE HAPPINESS.

True happiness is to be free from perturbations; to understand our duties toward God and man; to enjoy the present, without any anxious dependence upon the future; not to amuse ourselves with either hopes or fears, but to rest satisfied with what we have, which is abundantly sufficient: for he that is so wants nothing. The great blessings of mankind are within us, and within our reach; but we shut our eyes, and, like people in the dark, fall foul of the very thing we search for without finding it. Tranquillity is a certain equality of mind which no condition of fortune can either exalt or depress. Nothing can make it less, for it is the state of human perfection; it raises us as high as we can go, and makes every man his own supporter, whereas he that is borne up by anything else may fall. He that judges aright, and perseveres in it, enjoys a perpetual calm; he takes a true prospect of things; he observes an order and measure in all his actions; he has a benevolence in his nature; he squares his life according to reason, and draws to himself love and admiration. Without a certain and unchangeable judgment, all the rest is but fluctuation. Liberty and serenity of mind must necessarily ensue upon the mastering of those things which either allure or affright us, when, instead of those flashy pleasures (which even at the best are both vain and hurtful together), we shall find ourselves possessed of an excellent joy assured, and a continual peace and repose of soul.

There must be a sound mind to make a happy man; there must be a constancy in all conditions, a care for the things of this world, but without trouble, and such an indifference to the bounties of fortune that either with them or without them we can live content. There must be neither lamentation, nor quarrelling, nor sloth, nor fear, for it makes a discord in a man's life. *He that fears serves.* The joy of a wise man stands firm without interruption; in all places, at all times, and in all conditions, his thoughts are cheerful and quiet.

Into what dangerous and miserable servitude he falls who suffers pleasures and sorrows (two unfaithful and cruel commanders) to possess him successively! I do not speak this either as a bar to the fair enjoyment of lawful pleasures, or to the gentle flatteries of reasonable expectations. On the contrary, I would have men to be always in good humor, provided that it arises from their own breasts. Other delights are trivial; they may soothe the brow, but they do not fill and affect the heart. True joy is a serene and sober motion, and they are miserably out that take laughing for rejoicing. The seat of it is within, and there is no cheerfulness like the resolution of a brave mind that has fortune under its feet. He that can look death in the face and bid it welcome—open his door to poverty and bridle his appetites—this is the man whom Providence has established in the possession of inviolable delights. The pleasures of the vulgar are ungrounded, thin and super-

ficial; but the others are solid and eternal. As the body itself is rather a necessary thing than a great, so the comforts of it are but temporary and vain; whereas a peaceful conscience, honest thoughts, virtuous actions, and an indifference for casual events, are blessings without end, satiety, or measure.—*Seneca.*

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CHRIST IN ART.

If tracing of the pictures of Christ through the centuries of art is to teach us anything, surely we may gather from it these two lessons: Every one that has approached Him in sincerity has found something in His life and character worthy to be perpetuated in the highest art. No one has yet been able to express perfectly all that there is in Him, and not one of all the Christ pictures would satisfy us if it stood alone.

Art, then, as a silent witness testifies that this perfect ideal of Christ could not have been created by the mind of man. It is superhuman because it embraces in itself the best thoughts and aspirations and longings of all humanity, and reflects back to every man, out of its own harmony, that which is highest and holiest in his incomplete manhood. Of all faces that rise upon the soul in its hours of meditation there is none so worthy of love and worship as the face of Christ, though no man can see it perfectly, for it passeth comprehension.—*Henry Van Dyke, in the New York Herald.*

* * *

CREEDS AND DOGMAS.

Creeds and dogmas are built up. They are the work of man, pure and simple. They come from organization, and the desire for strength, power, and importance. All the great religions doubtless have the same intention—love of man and of God, and His adoration and worship. But they prescribe many things more. Each form of belief, according to men, must have compactness, unity, and concert of action. From this idea have followed given forms, tenets, ceremonies, fast and feast days, all more or less pretentious and exacting. These are the built-up additions to the great fundamental principle above enunciated, alike the aim of science and of all forms of religion. The heart and the thoughts of man; purity, love, unselfishness; the simple teachings of the loving Sermon on the Mount by the gentle Christ; man bowing in the silence of his chamber to the supremacy of God—these are all in all.—*From "Matter, Force, and Spirit," in Light.*

* * *

LET no man ever take into consideration whether a thing is pleasant or unpleasant. The love of pleasure begets grief and the dread of pain causes fear; he who is free from the love of pleasure and the dread of pain knows neither grief nor fear.—*Buddha.*

IN THE SIERRAS.

How wonderful thy power, O God, these grand old mountains prove!
Their everlasting granite heads that tower the world above
Show forth thy work in grandeur, thy power and strength proclaim,
And never cease in heralding the glory of thy name.
The pines that clothe their rock-ribbed sides their arms extend to thee,
As though they too would shout thy praise, great Cause of all that be!
The feathered tribe from bough to bough on tireless wings above
All sing in sweetest carolling thy boundless depths of love.
The massive hills, the snow-capped peaks, proclaim thy power sublime,
The fields of waving grain below declare thy grace divine.
The mountains, with their towering heights crowned with eternal snow,
The crystal streams that down their sides dash to the depths below,
The fish that swim the rivers, the monsters of the sea,
The gentle lambs that browse upon the verdant lea,
The wolves that prey upon them and tear them limb from limb,
The birds that sing amid the trees or o'er the ocean skim,
The hideous reptiles crawling, with bellies on the ground,
The tiny insects on the wing, that buzz ceaselessly around,
The ocean's depths, the mountains' heights, the boundless space we see,
Are all in thee, O God! are all in thee!
How vast, incomprehensible, beyond the grasp of man,
Are these thy works, O thou great Cause, how wonderful thy plan!
How perfect in minuteness, in massiveness how grand!
A world of living things exists in every grain of sand,
Beyond the reach of strongest glass that ever yet was made
Are suns and worlds, and other suns and other worlds arrayed.
Thou hast no height, no breadth, no depth, no bounds are round thee spread,
Thou art of and through all things, the living and the dead.
Presumptuous is thy creature, whose day is but a span,
Who in his stupid blasphemy thinks Thou wert made for man;
He knows not that he himself is a part of thy great scheme.
Though infinitesimal he seems, nay abject, small and mean,
The speck of dust that floating in the morning sun we see,
Is, much as man himself, a cause of love and care to thee.
But yet within his being exists the spark divine,
And here he feels, Almighty God, his soul is part of thine,
Coeval with eternity, destined to be for aye,
It still shall live when all that is has been and passed away.
And that he still should live in thee when freed from earthly thrall,
No greater cause for wonder is than that he lives at all.
Whatever life, whatever death, thy works forever tell
That all is good and for the best. Thou doest all things well.

SAN FRANCISCO, CAL. —*John Isaac.*

EVIDENCES OF CHRISTIANITY.

Two or three correspondents have denied with much heat a statement in *The Tribune* that the evidence for the dogma of Christ's bodily resurrection is insufficient. But if the evidence is sufficient, as they say it is, how do they account for the fact that so many intelligent people, predisposed by temperament and training to accept what proves itself to be true, find the evidence insufficient? Are they prepared to take the position that while the question may be investigated, only one conclusion, that which they have adopted, may lawfully be reached? Surely they cannot mean that; but if they do not, then they will have to admit that a large number of people quite as honest and intelligent as themselves, and, we may add, quite as competent to weigh evidence, find the evidence for the bodily resurrection of Jesus insufficient. To say that they ought to find it sufficient is wide of the mark. We are not dealing with what ought to be, but with what is. Some one might say that men ought not to accept a dogma as true on the mere authority of a book alleged to be divine. But we know they do; and so long as they do, it is a fact that must be taken into account in any honest review of creeds.

We do not desire, however, to discuss this point further, but to refer briefly to the general subject of Christian evidences. The eighteenth-century divines paid much attention to this division of theology. Paley's "Evidences" and Butler's "Analogy" represent the best fruitage of this eighteenth-century apologetic literature; but every intelligent theologian to-day knows that these books have little influence on thought at the present time. The field of inquiry has been shifted. The deism of Bolingbroke, Hume, and Hobbs and the infidelity of Voltaire and Paine have been thrown into the crucible of modern thought and have come out in other forms, while at the same time the traditional dogmas of the Church have themselves been profoundly modified, if not in form, at least in men's apprehension of them. What Mr. Balfour happily calls the psychological atmosphere of this age is entirely different from that of the preceding century. The new science of biblical study and criticism, though yet in its infancy, has itself made the old literature of Christian evidences entirely obsolete. It has done more; it has made it impossible for any new literature of evidences to be written until the question is settled whether modern biblical criticism shall be finally accepted or rejected by the Church. There is, as we know, a voluminous current literature of dogmatic evidences which is built on the assumption that the Bible is a final authority. But until the status of the Bible is settled, if it ever is, it is plain that such dogmatic evidences can be accepted only provisionally.

The evidence for dogmas, however, is one thing; that for Christianity as a system of life and conduct is another. The dogmas of the Church have

ever been subject to modification and change. What Bishop Potter said of one dogma in *The Tribune* last February is true of them all; when they shall be proved to rest on no basis of fact, they need no longer be believed. But while that is true, Christianity still remains. Its continued existence through all the vicissitudes of time is its own sufficient evidence, against which no argument can prevail. Theories that men have held about it have become obsolete; the path of history is strewn with them. Dogmas that they have drawn out of it, or interjected into it, may finally die of atrophy when the need for them has ceased; for no dogma can become accepted unless it answers for the time at least some aspiration in the human heart. But back of the ephemeral dogma lies Christianity itself, whether we like it or not, a potent and tremendous fact, inseparably bound up with the progress of the race in the past and with all its hopes in the future. If man needs a religion at all, and no one can question that, what other religion can begin to be compared with Christianity in adaptability to human needs? What other religion has shown itself so responsive to that which is best and noblest in human character? While the theologians are striving, and often striving in vain, to prove this or that theory or doctrine, their eyes are often blinded to the fact that Christianity itself needs not to be proved. While they are busy trying to defend some marvellous story in its records, they reck not that men who reject such marvels are profoundly affected by the far greater marvel of the rise, growth, and dominance of Christianity. We have no disposition to minimize the influences hostile to certain dogmatic aspects of Christianity that are to work in the world to-day, and which, doubtless, will work themselves to some solution. But in spite of these influences, it is a fact that at no period in its history has essential Christianity been more potent than it is to-day; and at no time have thinking, honest-minded men been more willing to receive its message and frame their lives according to its laws.—*New York Tribune Editorial.*

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TEACHING OF A BUDDHIST PRIEST.

"This is a being: whence did it come? whither will it go?" And the answer came, measured and musical, like a chant [from the priest]:

"All things considered as individual have come into being, through forms innumerable of development and reproduction, out of the Universal Mind. Potentially within that Mind they had existed from eternity. But between that we call mind and that we call substance there is no difference of essence. What we name substance is only the sum of our own sensations and perceptions; and these themselves are but phenomena of mind. Of substance-in-itself we have not any knowledge. We know nothing beyond the phases of our mind, and these phases are wrought in it by outer influence or power, to which we give the name substance. But substance and mind in themselves are only two phases of one infinite Entity."

"There are Western teachers also," I said, "who teach a like doctrine; and the most profound researches of our modern science seem to demonstrate that what we term matter has no absolute existence. But concerning that infinite Entity of which you speak, is there any Buddhist teaching as to when and how it first produced those two forms which in name we still distinguish as mind and substance?"

"Buddhism," the old priest answered, "does not teach, as other religions do, that things have been produced by creation. The one and only Reality is the Universal Mind, called in Japanese Shinnyo—the Reality-in-its-very-self, infinite and eternal. Now his infinite Mind within Itself beheld Its own sentiency. And, even as one who in hallucination assumes apparitions to be actualities, so the universal Entity took for external existence that which It beheld only within Itself. We call this illusion *Mu-myo*, signifying without radiance, or void of illumination."

"The word has been translated by some Western scholars," I observed, "as Ignorance!"

"So I have been told. But the idea conveyed by the word we use is not the idea expressed by the term ignorance. It is rather the idea of enlightenment misdirected, or of illusion."

"And what has been taught," I asked, "concerning the time of that illusion?"

"The time of the primal illusion is said to be *Mu-shi*, 'beyond beginning,' in the incalculable past. From Shinnyo emanated the first distinction of the Self and the Not-self, whence have arisen all individual existences, whether of spirit or of substance, and all those passions and desires, likewise, which influence the conditions of being through countless births. Thus the Universe is the emanation of the infinite Entity; yet it cannot be said that we are the creations of that Entity. The original Self of each of us is the Universal Mind; and within each of us the universal Self exists, together with the effects of the primal illusion. And this state of the original Self, enwrapped in the results of illusion, we call *Myōrai-zō*, or the Womb of the Buddha. The end for which we should all strive is simply our return to the Infinite Original Self, which is the essence of Buddha."

"There is another subject of doubt," I said, "about which I much desire to know the teaching of Buddhism. Our Western science declares that the visible universe has been evolved and dissolved successively innumerable times during the infinite past, and must also vanish and reappear through countless cycles in the infinite future. In our translations of the ancient Indian philosophy, and of the sacred texts of the Buddhists, the same thing is declared. But is it not also taught that there shall come at last for all things a time of ultimate vanishing and of perpetual rest?"

He answered: "The *Sho-jo* indeed teaches that the universe has appeared and disappeared over and over again, times beyond reckoning in the past.

and that it must continue to be alternately dissolved and reformed through unimaginable eternities to come. But we are also taught that all things shall enter finally and forever into the state of *Nehan* (Nirvana)."

An irreverent yet irrepressible fancy suddenly arose within me. I could not help thinking of Absolute Rest as expressed by the scientific formula of two hundred and seventy-four degrees (centigrade) below zero, or 525° Fahrenheit. But I only said:

"For the Western mind it is difficult to think of absolute rest as a condition of bliss. Does the Buddhist idea of *Nehan* include the idea of infinite stillness, of universal immobility?"

"No," replied the priest; "*Nehan* is the condition of absolute self-sufficiency, the state of all-knowing, all-perceiving. We do not suppose it a state of total inaction, but the supreme condition of freedom from all restraint. It is true that we cannot imagine a bodiless condition of perception or knowledge, because all our ideas and sensations belong to the condition of the body; but we believe that *Nehan* is the state of infinite vision and infinite wisdom and infinite spiritual peace."—"*Out of the East*," *by Lafcadio Hearn.*

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A WISE man, in what condition soever he is, will always be happy, for he subjects all things to himself, submits himself to reason, and governs his actions by counsel, not by passion. He is not moved with the utmost violences of fortune, nor with the extremities of fire and sword; whereas a fool is afraid of his own shadow, and surprised at ill accidents as if they were all levelled at him. He does nothing unwillingly, for whatever he finds necessary he makes his choice. He propounds to himself the certain scope and end of human life; he follows that which conduces to it, and avoids that which hinders it. He is content with his lot, whatever it be, without wishing for what he has not, though of the two he had rather abound than want. The business of his life, like that of nature, is performed without tumult or noise; he neither fears danger nor provokes it—but from caution, not from cowardice; for captivity wounds, and chains he looks upon as unreal terrors. He undertakes to do well that which he does. Arts are but the servants whom wisdom commands. He is cautious in doubtful cases, temperate in prosperity, and resolute in adversity; still making the best of every condition, and improving all occasions to make them serviceable to his fate. —*Seneca.*

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PLEASURES destroy the foolish; the foolish man by his thirst for pleasures destroys himself as if he were his own enemy. The fields are damaged by hurricanes and weeds; mankind is damaged by passion, by hatred, by vanity, and by lust.—*Buddha.*

THE SPHINX'S RIDDLE GUESSED.

In a book not yet out—a sketch of which is published in the *Review of Reviews*—Dr. Augustus Le Plongeon discovers that Cain and Abel were American citizens. He describes discoveries which place the Garden of Eden in Yucatan, make Abel's widow the builder of the Egyptian Sphinx, date all civilization and ancient learning from Central America, and make of the Greek alphabet nothing but an historic account of the destruction of the (till now) fabled Atlantis.

Considerable introductory space is devoted to a description of the arduous labors of the discoverer and his devoted wife among the ruins of Yucatan. There he found innumerable hieroglyphics and a wonderful manuscript, which it took years for him to decipher, but which finally proved to represent the language of the ancient Quiches of Guatemala, the lineal descendants of the Mayas, the first tribe of men. Reading the history of the Mayas in the graven hieroglyphics of Yucatan, Dr. Le Plongeon came across the story of Cain and Abel. To be sure, they were not so called, but there is no doubt, says the learned Doctor, that they are identical with those of the biblical narrative.

It seems that King Can, who must have been Adam, had three sons named respectively Cay, Aac, and Coh, and two daughters, Moo and Nicte. Aac, it seems, was Cain, and Coh was Abel, for Aac rebelled against Coh and slew him, and endeavored to seize his wife, Moo—for (probably because there were no other women in the world) Aac had married his sister.

There is a great deal of further detail in the story, all of which is told by innumerable carvings and hieroglyphics. After the murder of Coh there was civil war, Aac and the widow Moo leading the opposing forces. Finally Aac won the widow's hand. But Moo built a magnificent mausoleum to Coh, her first husband. Part of this stands yet, and Dr. Le Plongeon has photographed it.

From certain manuscripts which the explorer found in temples extraordinarily old, he learned that Moo finally emigrated to Egypt, where she was doubtless the mother of the Egyptian race, and where she erected another similar monument to the deceased Coh. This monument, Dr. Le Plongeon says, is the famous and inscrutable Sphinx. He introduces into his article a vast deal of argument, archæological and philological, to prove this connection between the early Yucatan civilization and that of ancient Egypt.

Then comes the story of the deluge. That also occurred in Yucatan, it appears, and Dr. Le Plongeon has unearthed the record of it. Here it is, as told in the Troana manuscript, which he discovered:

"In the year 6 Kan, on the 11th Muluc, in the month Zac, there occurred terrible earthquakes, which continued without interruption until the 13th Chuen. The country of the hills of mud, the land of Mu, was sacrificed;

being twice upheaved, it suddenly disappeared during the night, the basin being continually shaken by volcanic forces. Being confined, these caused the land to sink and to rise several times and in various places. At last the surface gave way, and ten countries were torn asunder and scattered. Unable to withstand the force of the convulsions they sank with their 64,000,000 of inhabitants 8,060 years before the writing of this book."

And this brings us up to Dr. Le Plongeon's final great discovery, namely, the origin of the Greek alphabet, which, he claims, is nothing more nor less than the recital, in the Mayan vocabulary, of the destruction of this same Atlantis. This is found in high relief over the doorway of the east façade of the palace of Chichin-Itza. There is produced in the article an interesting analysis of the carvings, showing how the description of the engulfing of Atlantis is worked out of it, but it is too long for reproduction. He cites the identity of the Mayan and the Egyptian alphabets, and reminds us that the Egyptians themselves looked upon "the lands of the West" as being the mother land of their gods and their ancestors. He establishes that sacred mysteries practised by the Mayas from remote ages were identical in rites and symbols with the sacred mysteries of Egypt and India. The temples of Yucatan, he says, were identical in plan with those of Egypt, and there are undoubted indications that the worship of serpents and elephants, such as was practised in the East, was also practised among the Mayas. The mastodon was known to the Mayas.

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IS NERVE-FORCE AN AGENT IN COLORATION?

We are compelled to admit that the tints of the skin of the human countenance depend to a certain extent on the mental condition. A deep blush and a deadly pallor may succeed each other with great rapidity over the same face, because, perhaps, an emotion of modesty or shame is followed by some fearful fright. But in this case we say that the color of the skin is dependent on the relative amount of blood in the superficial capillaries, and that no real change of color has been produced. The perturbation of nerve-force concerned in the mental condition which has made the temporary change has neither produced color nor removed it. The true color of the skin, as in a person of swarthy complexion, or in freckles or blotches, we say is produced by pigmentary material deposited in certain cells, which we call pigment cells. Has nerve-force any control over this?

The answer to this would seem to be necessarily in the negative, for we know that they remain year after year without change; but perhaps we may learn from observations on the lower animals some facts which can give us a better understanding. We are well aware that their colors vary according to circumstances. Many of them are habitually of the color of the substance on which they rest, so that the species cannot be said to have any

color which is its own. Others change their colors rapidly, the chameleon being a notable instance. We need not, however, seek so far as a foreign lizard for an example. Our common flatfish may often be seen to undergo such extreme changes as this. Lying on the light sandy bottom of a shallow pool, his entire aspect is of a dark brown with numerous darker spots. If you approach the pool, the dark fish disappears almost instantly, and yet he has not moved away. He lies where he was before, but has discharged his color so completely that he matches the sand, and all that can be detected are his *two black eyes*. If left undisturbed for a few minutes, he regains his dark hue and the darker spots.

Once more, our common squid, or cuttlefish, *Loligo pealii*, is ornamented with great numbers of round spots of an exceedingly rich, dark, mahogany brown, making it a most conspicuous object; but, if alarmed, these spots disappear almost like magic, and the entire animal becomes colorless and nearly invisible. And so quickly and freely can this be done that bands and waves of dark and light can be seen running back and forth over its surface.

Here are as true pigment cells as can be found anywhere, of very striking richness and strength, whose color is discharged at the owner's will; that is, they are subject to the control of nerve-force. If we ask in what manner it is possible this can be done, there may perhaps be diversity of opinion. If the color of the pigmentary material is dependent on its structure, we can scarcely admit that the color can disappear and return; its disappearance would imply destruction. But we are by no means sure that the color is associated entirely with structure; it may very possibly have its relation to position as well.

The iridescent inner surface of so many shells gives us a perfect illustration of this. And the suggestion may fairly be made that the nerve-force of the cuttle-fish has such relations to the pigment of its rich mahogany spots that it can change their cell relations, and thus render invisible that which was strongly marked a moment earlier. This is given only as a possible solution, and it is given only in relation to these lower forms of life.

It is certain, however, that we can argue from these to the higher and more differentiated types, in which all changes are effected more slowly and with much greater difficulty; and it is, therefore, with some degree of confidence that we may advance the idea that, though no direct agency of our will or nerve-force can produce pigmentary changes, yet it is quite possible that long continuance of environments which control and modify nerve-force may develop results of change which have not hitherto been taken into account.

The peculiar tints characteristic of various types of the human race are certainly not dependent on heat or cold, burning sun, or any other meteoric conditions. It is fair to raise the question whether nerve-force may not have some agency in the matter, or we will modify it—may not *have had* for ages past.—*Scientific American.*

BOOK REVIEWS.

PILATE'S QUERY. By S. C. Clark. 275 pp. Cloth, $1.25; paper, 50 cts. Arena Publishing Co., Boston.

There is great comfort to certain minds in the belief of continued personality after death, and this need of the sorrowing heart that has been stricken with the seeming separation of death is sometimes satisfied by means of communication with the departed spirit. From the fact that the character lives beyond the life of the body we may concede to spiritualism the phenomena of influence upon which to base its belief, however differently this may be interpreted. The belief that souls return and linger in the earth-life, in obedience to that mutual bond of affection, when assuming the form of an apparition, is probably as terrifying to one mind as it is comforting to another. The hero of this story, however, while mourning for the loss of his mother, tested the tenets of orthodox Christianity and of theosophy; and both having failed to satisfy him, he turned to spiritualism, by which he gained communication with his mother and other guides of the spirit-world. This belief led to a separation with his wife, whose Quaker views were necessarily at variance with his own. Husband and wife are eventually united and Pilate's query—What is Truth?—here finds an answer in spiritualism. While there is all truth in the Spirit, yet the usual confusion of terms and a difference of understanding, together with the tendency of the mind to limit this great question by the personification of Spirit, usually helps to establish the error that "the evil that men do lives after them, while the good is oft interred with their bones." The writer, however, has revealed the beautiful affection of a mother which continues to live and do its good work in the heart of her son, even when the bodily form has passed away.

TEACHER'S HAND-BOOK OF PSYCHOLOGY. By James Sully, M.A., LL.D. 445 pp. Cloth, $1.50. D. Appleton & Co., publishers, New York.

The present volume is based upon the writer's larger work, "The Outlines of Psychology." By reducing and simplifying the subject-matter the author has adapted the smaller volume to the requirements of a text-book, which is a valuable guide to teachers in developing the mind of the young. The contemplation of a profound subject tends to make the mind profound, and for this reason a suitable text-book of psychology has been extremely difficult to

formulate. The author of this work is not only one of the highest authorities upon the subject, but his valuable writings have contributed much to its scholarly development. In these days of the "new psychology," the experimentalists are inclined to condemn all methods of psychological investigation except the mechanical. While the method of introspection belongs properly to the old school, yet it must be remembered that it is the only method which is truly psychological. It is well for science to measure and verify mental operations; yet *mind* cannot be measured, and psychology is properly the science of mind. The scholars of psychology who are the thinkers and investigators of thought, and yet are practical enough to acknowledge the experimental school of scientists, in which class we include the present author, are the ones who are doing the truly creative work for psychical research.

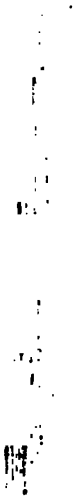
THE SELF AND ITS SHEATHS. By Annie Besant. 86 pp. Cloth, 1s. 6d. Published by the Theosophical Publishing Society, Benares, India.

The four lectures contained in this volume were delivered at the nineteenth anniversary of the Theosophical Society at Adyar, Madras, in December of last year. They comprise: (1) The Self and Its Sheaths; (2) The Body of Action; (3) The Body of Feeling; (4) The Object of the Sheaths. Mrs. Besant is well known as an interpreter of Eastern religion under the Western form of theosophy. Much valuable teaching has thus found its way into the Western world, which has served to give a broader apprehension of God and a better understanding of the nature of man. The Eastern people, having more leisure for introspection, have been able to give into the hands of Western science the fruits of their inner experience, evolved in the long days of silent meditation. Mrs. Besant gives a rare tribute to that "mighty name in Indian literature, the name of *Shri Shankarâchârya*, that no man can name without reverence for his intellect, for the vast range of his intelligence." It was he who built up round the teaching of Brahma the walls of subtle argumentation. Behind all his commentary are the Sûtras themselves: "If you want to gain their inner essence; if you want them not for intellectual arguments outside, but for the feeding of the soul within, then take the Sûtras alone in their original tongue, in their own unadorned form, and in silent meditation, when the senses are quiet and the mind is tranquil, when the light of the Self is shining—then take a Sûtra and listen to it in its own words alone, and you will learn a spiritual truth that no argument may avail to reach."

LIFE AND LIGHT FROM ABOVE. By Solon Lauer. 250 pp. Cloth, $1.50. Published by Lee & Shepard, Boston, Mass.

Those books that are written in the form of a journal inspire perhaps more than any others a desire to know the life of the author. It is because

they reveal the soul of the author, with something more than a casual glimpse into the inmost recesses of his nature. They vaguely outline, too, a personality rarer than the majority, in being more deeply in touch with the simplicity and grandeur of nature. Of such men are the poets. Thoreau and Prentice Mulford possessed this same character, although expressed in the poetry of prose. Rev. Solon Lauer belongs by nature to this class of men, and his writings appear in this volume both in poetry and prose. He represents the school of Transcendentalists. In his helpful and inspiring writings he leads the reader to realize the deep sympathy between the human soul and the Soul of the world in the oneness of all spiritual Being.

PITFALLS IN ENGLISH. By Joseph Fitzgerald, M.A. 121 pp. Cloth, 50c.; paper, 25c. Published by J. Fitzgerald & Co., New York.

This manual of the customary errors in the use of words is written by one who for more than forty years has found in linguistic study both his occupation and amusement. The author has spent over twenty years in editorial labor on some of the leading magazines and other publications, and has translated many scientific works from the German, French, Italian, Greek, and Latin languages. Several of them are treatises on psychology, the careful rendering of which requires an exact knowledge of the fundamental meaning of words. His work indicates this experience and careful research, and will prove invaluable to all students of language. The importance of a more thorough grounding of the English tongue, during the earlier years of education, is excellently set forth. Take, for example, the word *idiot*, which has entirely lost its primary meaning. This word has a curious history. It is from the Greek *idiotes*, the original meaning of which is "person in private station," as distinguished from the man in official or political place. The secondary significations in the classic Greek are: private soldier, plebeian, layman, prose-writer, one untrained or unskilled, and hence rude, uncultured, awkward, and ignorant. Through these various changes, the term *idiot* came to be defined by Blackstone as a synonym for "natural fool," or "one that hath no understanding from his nativity."